

A GRADUATED
PĀLI COURSE

BY

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THIS VOLUME

IS RESPECTFULLY DEDICATED

TO

THE HON'BLE SIR S C OBEYSEKERA, C M G , M L C

AS A TOKEN OF GRATITUDE AND ESTEEM FOR HIS EFFORTS TO PROMOTE
ORIENTAL STUDIES IN THE ISLAND

BY

THE AUTHOR.

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INTRODUCTION

Pali was the language spoken in the sixth century B.C. in Magadha a country in Northern India. At that time it was called Magadhi and the term Pali was then unknown. The Buddha, whose teaching was addressed to all classes of humanity regardless of rank and colour used this language for His discourses. These discourses have from that day been handed down first orally and later in writing in the same identical language, although the language of the country of Magadha in course of time underwent a great many changes. At first these changes resulted in a division into three forms — *Magadhi* the language of the court and cultured people *Addhamagadhi* the language of the merchants and common people and *Suddhamagadhi* the pure Magadhi which came to be called Pali and which was as stated above the language in which the Buddha preached His doctrine and in which the Buddhist Scriptures have been preserved.

The existing Pali literature is so extensive and of such vital importance that it is of immense value to the philologist, the historian, and the student of folklore science, philosophy, psychology and comparative religion.

As to the age of the Buddhist canonical books the best evidence is the contents of the books themselves—the sort of words they use the style in which they are composed and the ideas they express.

The Pali literature may be specified under five heads — First the Buddhist scriptures commonly known as *Tiṅgaka* secondly the Commentaries or *Aṅgikathas* of Buddhaghosa thirdly *Tikkas* or Sub Commentaries to the works of Buddhaghosa fourthly, the books on *Abhidhamma* or *Pāṭaṇṇas* as written by various authors before and after Buddhaghosa and fifthly, historical, grammatical and medical works varying in date from the second or third century down to the present day.

The language of the Tipiṭaka is in the best and purest form of Pālī while the language of the commentaries comes second. Although the language of the rest also can claim to be pure Magadhī yet it is in a sort of modern form. Besides these there are some later works on Pākāyanas such as *Haṭṭhavanagalla*, *Vihāravagga*, *Jinalankara* etc. in which the language differs much in style words and expressions from the former as they have borrowed them from the Sanskrit classical works such as *Kādambarī* etc.

At present Pālī is a dead language its survival to the present day being due to the Buddhist scripture and literature. Inscriptions in dialects of Pālī dating back to the third century B.C. have been discovered in Orissa Behar Allahabad, Delhi the Punjab Guzerat and Afghanistan. Prof. Rhys Davids has in his latest work entitled *Buddhist India* pointed out from the Asoka edicts many passages which are found in the Buddhist Canon and he also says that some time before the date of the inscriptions (roughly speaking before the time of Asoka the Great [272-232 B.C.]) there was a Buddhist literature in North India where the inscriptions are found.

There is no doubt that Pālī had its own written characters which are now no more used. But now in writing Pālī different kinds of characters are used according to the country in which the works are written. Sinhalese in Ceylon, Burmese in Burmah, Cambodian in both Cambodia and Siam, Roman in Europe etc.

The Pālī language has three principal grammars viz. *Kaccīyana*, *Moggallīyana* and *Saddanāṭṭa*. *Kaccīyana* deriving its name from its eminent author *Kaccīyana Mahāthera* is the oldest and most systematic of Pālī grammars. On this work are based many grammatical works and commentaries written by subsequent authors of which *Bālavatāra* and *Mahārūpasiddhi* are equally important and useful to students. As help to the *Moggallīyana* there are *Payogasiddhi*, *Moggallīyanavuttā* and *Padasādhana* while to *Saddanāṭṭa* there is no work of such a kind.

The grammar of the Pāli language is divided into seven parts viz — Sandhi, Nāma, Samāsa, Taddhita, Akkhyāta, Kīṭaka and Kīraka

- (a) Sandhi the combination of letters according to the rules
- (b) Nāma Substantives with their declensions, etc
- (c) Samāsa combination of two or more words whose meaning is condensed into one idea
- (d) Taddhita formation of words from nouns by certain affixes
- (e) Akkhyāta verbs with their conjugations
- (f) Kīṭaka formation of nouns declinable and indeclinable participles from verbal roots
- (g) Kīraka constructions of nouns with verbs

There are four parts of speech in Pāli —

- (i) noun
- (ii) verb
- (iii) upasagga prefixes
- (iv) nipāta indeclinable particles or prepositions

The nouns are sub divided into four classes —

- (a) nouns of one gender
- (b) nouns of two genders
- (c) nouns of three genders
- (d) nouns of no gender.

In Pāli the roots are nearly identical with those in Sanskrit and are divided into different conjugations, just as in Sanskrit, by Vikarana affixes or characteristic letters added to the roots before the terminations. In Sanskrit there are ten conjugations

of which the three answering to the 2nd 3rd and 6th in Sanskrit are known in Pāli. Therefore there are seven conjugations in Pāli and they answer to the first fourth fifth seventh eighth and tenth classes of the Sanskrit verb thus —

	Pāli Class	Vikarana affixes	Place in Sanskrit
1	Bhavadigana	a	1
2	Rudhadigana	a	7
3	Divadigana	ya	4
4	Suvadigana	no nu and unā	5
5	ḥiyadigana	na	9
6	Tinadigana	o yira	8
7	Curadigana	e aya	10

It can be reckoned that the 2nd 3rd and 6th conjugations of the Sanskrit verb are comprised in the first Pāli verb which also occupies the same place in the Sanskrit classes. According to Moggallīyana there are eight conjugations in Pāli with the addition of Caha as a separate one which is included in the fifth by Kaccāyana.

There are two sets of conjugational terminations in Pāli as in Sanskrit — *Parassapada* words for another and *Attapada* words for one's self. But it seems that there is no distinction in their use. The first conveys a transitive sense the action passing to another (*parassa*) and the second bears a reflective sense the action reverting to one's self (*attano*) but in practice they are used indiscriminately *parassapada* being used much more frequently in the texts.

There are three persons in Pāli as in Sanskrit also though they are somewhat different from those of the Western grammars. The Eastern grammarians begin with the third person and therefore they call it *Paṭama Puriso* the first person they treat of the second next and name it *Majjhama Puriso* the middle person and the first they designate *Uttama Puriso* the highest

or chief person In order to avoid this confusion we have used the terms ordinarily employed by the Western grammarians viz the first second and third persons

When two or more nominatives of different persons have one verb in common the verb takes the termination of the first person plural but if there be no nominative of the first person the verb takes the termination of the second person plural

Examples —So ca tvaṃ ca ahaṃ ca pacama=we cook

So ca ahaṃ ca pacama=we cook

So ca tvaṃ ca pacatha=you cook

Pali has nearly all the tenses known to Sanskrit viz (1) *Īattamana* present (2) *Paṇcamī* imperative (3) *Sattamī* potential (4) *Parokkha* (5) *Hīyattamī* (6) *Ajjatamī* [all denoting the past] (7) *Bhaviṣṣatī* Future and (8) *Kalatipattī* conditional There is some difficulty in reconciling the Sanskrit Praeterites with the three past tenses in Pali This arises from the promiscuous use of two at least of the three Praeterites both in Pali and Sanskrit and also from the confused definitions of different grammarians

According to Pali grammarians the three past tenses have a clear synthetical distinction which does not appear to exist in modern Sanskrit Although in the former all the three tenses express the past yet they are for three different periods of the past i.e. the *Ajjatamī* is for the 'time past within the current day the *Hīyattamī* is for the time recently past beginning with yesterday and *Parokkhā* is for the time past unperceived (by the narrator) i.e. an action past at a time of which the narrators senses have no perception or in other words action indefinitely past This last is met with in the Buddhist Scriptures in one instance only namely in the *Jātaka* as follows — *Tatthappanado tumulo babbuṃ*

But for 'babbuva' in the commentary Buddhaghosa gives the meaning of 'abosi' which is Ajjatani third person and means became. Therefore it can be considered that this has been used in the sense of Ajjatani.

The Pali *ajjatani* which is regarded as "the praeterite of to day" or action which has taken place during the current day appears to us to be 'the present perfect' as *amati* in Latin the *Hiyattani* 'the past definite' and the *Parokkhi* "the indefinite past". But the *Hiyattani* and *Ajjatani* may be reckoned as the past tense in general. These two can be used in an imperative negative sense without regard to tense when the verb is combined with *ma*.

Examples —

Ma gami or *ma gami* let him not go or do not go

Ma vaca or *ma vadi* let him not say or do not say

The *Bhavisanti* is sometimes used in the sense of past —

Anukajatisamsaran Sandhivissay I have run through many existences

The *Pañcamī* terminations can be added to those of the *Bhavisanti* when a wish regarding the future is to be expressed. Example — *Agacchatu me mātā mar'nessatu* May my mother come and take me

The conditional or as it is generally known to the European grammarians the subjunctive mood, has the meaning of the potential, when cause is indicated as well as consequence or when one act or condition is contingent upon another act or condition, whether the cause or consequence be past or future. In this sense the *Sattani* can also be used for both the clauses or so sometimes the *Sattani* for one clause while for the other *Kalitipatti* or the *Kalitipatti* for both clauses as mentioned above.

Examples

- (i) Sace Sankhārā niccā bhavayyug na nirujjheyug
If the Sankhāras (aggregations) were permanent they
would not perish
- (ii) Rupaṃ ca kho idam bhikkhave attā abhavissa nayidaṃ
rupaṃ ābhidhiya saggaṭṭheyya were this form O
Bhikkhus the self, this form would not be subject
to diseases
- (iii) So ce taṃ yānaṃ alabhissā gamaṃ agacchissā if he
could get that vehicle he would go to the village

According to English notions Pāli contains five moods
They are the Indicative (consisting of Vattamaṇa Parokkha
Hīyattama Ajjatama and Bhavissanti) the Imperative (Pañcamā)
the Benedictive or the Optative (included in Pañcamā and
Sattama) the Subjunctive (the Sattama and Kātipatti) and the
Infinitive

Participles are two viz the declinable and the indeclinable
participles The indeclinable participles are named by the
modern European grammarians as gerunds When one agent
performs more than one action the previous act or acts are
denoted by this participle which is reckoned by the Eastern
grammarians as *Pibbakriya* the previous act or verb while the
final verb is called *Aparakriya* So this may be called either
previous verb or indeclinable participle This shows either the
complexion of the previous act or acts of the same agent or the
cause of the final act when the previous and final acts are
performed by different agents

Examples —

So danaṃ datva Sīlag rakkhitva sagge nibbatti He having
given alms and practised precepts was born in heaven

Sīhag dīvaṃ bhayaṃ uppaṇṇatī from seeing a lion fear
arises

This applies not only to the past tense but also to the present and the future tenses. Then it may be translated by the same tense followed by the conjunction and

Examples —

Brahmano devasikāy alahāṇāy gantvā rodati

The brahman goes daily to the cremation ground and cries

Bhadde āhāy Samānāy Gotamāy nimantetvā paññāy
pucchissāmi

Darling! I shall invite the recluse Gotama and ask a question
(from him)

The declinable participles are divided into two active and passive and they apply to all the tenses. They resemble adjectives in many respects as they must agree with the word they qualify in the same way as adjectives in gender number and case. The active past participle can be used as a final verb and then it agrees with the subject in gender number and case

Examples —

Tisso Sivattūgato Tissa went to Sivattū

Khemā Birānasigatā Khemā went to Benares

Although several modern Pāli grammars have been published they do not in the author's opinion serve the same purpose as the present one. Almost all of them presuppose a knowledge of Sanskrit or go too much into details bewildering the learner. The plan of this work has been selected as the easiest one to give a good knowledge of the fundamental rules of Pāli grammar either with or even without the help of a teacher. A thorough study of this book ought to enable any one to translate Pāli works into English. As an additional help however a second book will be published giving more detailed information on difficult points principally on verbs idioms and syntax.

To compose this little book, I have gathered materials from almost all the ancient Pāli Grammars such as Kaccāyana Moggallāyana Saddanāṭi Mahārupasiddhi Padasiddhana Bālavatāra Subodhikā Tikā the modern Pāli Commentary to Bālavatāra by the illustrious Oriental scholar, the late Venerable H Sri Sumangala the founder and principal of the Vidyodaya College and the contributions to Kaccāyana on verbs by the late Honble Mr James De Alwis all of which were of immense value to me

This book consists of 40 lessons Each lesson contains four parts —(1) Grammar (2) Vocabulary (3) Pāli sentences for translating into English, and (4) English sentences for translating into Pāli—both intended to exercise the student in the rules of grammar given in that lesson It contains as much grammar as is used for all practical purposes if not more

I have adopted the style and plan of Sir Bhandakara's first and second books of Sanskrit and also the terminology of the English grammarians of Pāli but I have strictly followed Kaccāyana Mahārupasiddhi and Bālavatāra Most of the rules are mere translations of Pāli Suttas (rules) adopted by the ancient grammarians My object in composing this book is to give as much a Pāli reading book as a book on Pāli grammar in other words not only to teach grammatical forms to the student but also to enable him to get acquainted with Pāli literature I have therefore in addition to the sentences composed by myself given in nearly all the lessons a good many extracts from the Sacred Pāli texts such as Dīghanikāya Majjhimanikāya Aṅguttaranikāya Saṃyuttanikāya Suttanipīṭa Suttasāṅgaha Dhammapada Pārāyikīpīṭi Mahāvagga from the commentaries such as Dhamma Padaṭṭhakathā and from other Pāli works such as Visuddhimagga Hatthavanagalla Vihāravagga Dīthavagga and Mahābodhivagga With the same object two extracts in prose and one in poetry are given at the end One of the former is from the Jātakatṭhakathā and the other from

the Majjhimanikāya, while the practical piece consists of stanzas culled from Dhammapada and Saṃyuttanikāya.

It now only remains for me to express my deepest debt of gratitude to my two affectionate preceptors, the Venble W Sri. Siddhārtha Dharmānanda, High Priest and Principal of the Parāma Dhamma Cetiya Oriental College, Ratmalana, Mount Lavinia, whose premature demise in January 1911 deprived the Buddhist Sangha of one of its brightest ornaments and to the eminent Oriental scholar, the Venble Tipitaka Vācissarācariya Sri Samissara, High Priest and Principal of the Vidyodaya Oriental College Colombo. It was at their hands that I received my Oriental education much help and encouragement in the study of English and, also, invaluable assistance in compiling this work.

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It is also my duty to express my thanks to Messrs R G. Bhudkamkar, M A of Bombay and S W. Wijayatilake, student at law the joint pupils in Pāli of my surviving preceptor and myself to the former for getting the Pāli Alphabet printed in Nigali at his own expense and to the latter for arranging the two Vocabularies.

I must avail myself of this opportunity to express my indebtedness to the Honble Sir S C Obeyesekere M L C, Dr Paul Dahlke, the author of the "*Buddhist Essays*" Messrs F R Guneratne J I. Mudaliyar of the Governor's Gate S D

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press

S S

Porana Dhamma Cetiya Oriental College

Patrolana Mt Lavinia 25th July $\frac{2456}{1912}$

ERRATA AND CORRIGENDA.

Page	Para	Line	For	Read
7	2	4	No cumbāma	Cumbāma no
7	2	10	Vo higsatha	Higsatha vo
12	2	7	<i>Dat & Gen Plu</i>	
			Varismig	Varinay
19	1	5	(16th sentence) tinay	tinay
19	2 • 10	11	(sentences) 10 11	20 21
20	4	5	Ki+na+mi—Kigamī	Ki+na+mi=Kina mi
21	2	6	(18th sentence) Kikaro	Kinkaro
21	"	10	(21st sentence) Vanda	Vanda. ✓
23	1	8	Nettay u	Nettay u
23	2	The words 1st conjugation should be read after kara Apa and Tanu which belong to the 6th conjugation		
24	1	4	tabni	tabhi
24	2	2	(sentence 1) Vānaena	Vanena
24	2	3	(sentence 3) pithay	piṭhay
35	"	7 8 9	Kaññāyo	Kaññāyo
37	3	7	Hettha bilow	Hettha below
40	1	3	accayo w	accayo m
40	1	16	kato	kuto
43	2	9	upciyate	upaciyate
48	3	18	(sentence 11) diyante	diyante
53	1	6	(10) Kukkutinar	Kukkutinar
53	2	16	(19) for Takkasā	to Takkasā
54	4	6	chikkhave	bhikkhave ✓
54	4	7	l hikkhu	l hikkhu
55	1	"	bhikkhumhi	l hikkhumhi ✓
57	1	7.	1st c & 7th c	1st c catsal ✓
60	2	2	Si 7th c	Si 1st c
61	2	2	Aciray ad	Aciray adr

Page	Part	Line	For	Read
✓62	1	7	(sentence 25) pavississami	pavississimī
✓62	2	—	(8) amsa	amsa
✓66.	2	—	abl rññā	rññā
✓67	2	10	and when if not dropped	and if not dropped
✓68	1	2	Dama 7th c	Dama 1st c cau sal
✓69	1	2.	(a) Ccommand —	(a) Command —
✓69	1	—	(sentence 16) patthehi	patthehi
✓70	2	5	(1st p plu) pacumase	pacumase
✓75	1	8	propagate	propagate
✓75	2	11	rajasmī	rajasmī*
✓77	2	1	sudhā	sudhā
✓80	1	10	to inaugurate	to inaugurate
✓85	2	3	Agatā	Agatā
✓86	2	2	to cause to fix	to cause to fix
✓90	2	10, 16	kara 7th c	kara 6th c
✓91	1	27	kara 7th c	kara 6th c
✓92	2	27	(sentence 18) jaññāya	jaññāya
✓92	2	29	(19) samādhina	samādhina
✓93	2	2	u — abhibhu	u — abhibhu
✓94	2	11	apa 6th c	apa 4th c & 6th c
✓96	1	20	(sentence 24) Mahimuni	Mahimuni
✓96	2	5	(4) ti in in age	then I in age
✓98	1	9	Loc sālhiya	sālhiya
✓98	3	8	Loc	omit unisā
✓103	2	6	Loc kīya	kīya
✓104	1	6	1st c (causal) to come	1st c (causal) to shine
✓104	1	24	Vanno	Vanno
✓104	3	3 5	Ruca 7th c	Ruca 1st c causal
✓109	3	11	Bhida 3rd c	Bhida 2nd c
✓112	2	21	Pancalisanā	Pancalisanā
✓114	2	7	Patha nayān	Patha nayān u.
✓114	1	8	pipakāya	pipakāya
✓121	2	13	(sent no. 10) to make Ghosaka kill	to make (him) kill Ghosaka

Page	Para	Line	For	Read
122	1.	3	and Artificial	and the Artificial ✓
123	1	20	celibate life	a celibate life ✓
124	3	5	abhava	abhava ✓
124	3	5	abhavu	abhavu ✓
125	5	3	(2nd plu) bhavissattha	bhavissatha ✓
126	2	1	Imprative	Imperative ✓
128	2	1st	word Marabudhanag	Marabandhanag ✓
129	2	1	Substantive participles	words ✓
129	3	1	yuja 2nd & 3rd c	yuja 2nd c ✓
132	3,	7	vikaro	viharo ✓
132	3	11	Pandan	Padag ✓
132	3	12	(atthaya bhutag)	(atthaya bhutag) ✓
132	5	2	cora bhyag)	corabhayag ✓
132	7	2	Rañño asso	Rañño asso — r uasso ✓
133	4	1	Rupe sañña = ru pu añña	Rupo sañña = rupa sañña ✓
133	5	1	Cammag	Cammag n ✓
134	1	14	Nati f	Nati m ✓
134	1	25	Pati	Pati
134	1	29	Tapag	Tapag n ✓
136	1	(sentence 19	patighataya	patighataya ✓
139	1	1	omen	omen characteristic ✓
139	1	6	loko n	loko m ✓
144	2	9	pajjati	pajjati, ✓
145	2	2	a with	1 1st c with
151	2	10	doner	donor ✓
152	5	1	una	ana ✓
156	1	9	the nature of	the nature of
167	1	2	the bava	the bhava ✓
164	3	11	the rice having cooked is eaten	the rice having (been) cooked is eaten
165	1	5	preaches doctrine	preaches the doctrine
171	2	10	or thing	or a thing ✓
174	1	20	Gotami give	Gotami! give
174	2	2	aharapetva	aharapetva

Page	Para	Line	For	Read
176	1	2 3	thapa 7th c	thā 1st c causal
178	1	11	aloko	iloko
178	1	3	ayasmantu	ayasmantu
179	—	5	Kamatanha	Kamatanhā f
179	—	13	Sammaditthi	Sammaditthi f

ABBREVIATIONS

- act dec p* = active declinable participle
act dec p p = active declinable perfect participle
act p p = active past participle
card = cardinal *caus* = causal
dec pass p p = declinable passive past participle
def past 3rd per = definite past 3rd person
imp dec p = imperfect declinable participle
imper = impersonal *inde indec* = indeclinable
inde causal p p = indeclinable causal perfect participle
inde p p = indeclinable perfect participle
indef past 3rd per = indefinite past 3rd person
inf infin = infinitive
inst = instrumental
interj = interjection *interj pro n* = interrogative pronoun
intra = intransitive *nom* = nominative
num = numeral *ord* = ordinal
p p p = perfect past participle
p 3rd p s = perfect 3rd person singular
p t = past tense *per p* = personal pronoun.
pot pass dec p = potential passive declinable participle
pot pass p = potential passive participle
pre = prefix *pr act p* = present active participle
pr act dec p = present active declinable participle
pr pass p = present passive participle
trans = transitive
-

A GRADUATED PĀLI COURSE.

PART I.

Namo Tassa Bhagavato Arihato Sammāsambuddhassa

THE ALPHABET

CONSISTS OF 41 LETTERS.

Sara vowels 8 { Rassa short 3 —a, i and u
Digha long 5 —ī, ī, u, e and o¹

Vyanjana Consonants 33 —

Gutturals	5	—k, kh, g, gh, n, (called Kavagga K division)
Palatals	5	—c, ch, j, jh, ñ, Cavagga C „
Cerebrals	5	—t, th, d, dh, n, „ Tavagga T „
Dentals	5	—t, th, d, dh, n, „ Tavagga T „
Labials	5	—p, ph, b, bh, m, „ Pavagga P „

Semi vowels 4 {	Palatal	y
	Cerebral	r
	Dental	l
	Cerebral and Dental	v

cerebral l, sibilant, dental s aspirate h, and n

The last three letters of each of the first five divisions together with the semi vowels, the aspirate, and the cerebral l are called *ghosa* soft consonants, while the rest are named *aghosa* *Surd*s or hard ones

¹ e and o are sometimes sounded short when they are followed by a consonant without or in other words able and short and o for the

convenience of the learner, though as a rule it is left out

RULES FOR PRONUNCIATION OF VOWELS AND CONSONANTS

Each letter in Pali is invariably pronounced in one way only

	a	is pronounced like u	in	but
			i	, pin
	u		u	put
	a		a	father
	i		i	machine or
			eo	bee
	u		u	rule or
			oo	moon
	e		a	mate
	e		e	hen
	o		o	holy
	o		o	hot
	h		k	hid
kh	s (the s pronounced as k and pronounced as s or r)	kh & h		black head
	g	g		go
gh	g	g & h		pig headed
	u	ng		king but g
				somewhat less audible
	c	ch	in	clm
ch	c	ch & h		church hll
	j	j or dge		judge
jh	j	, dge & h		judge house
	n	m		Omon or hke
				the Spanish n in senior
	t	t	in	hot
th	t	t & h		hot house
	d	d		hard
dh	d	d & h		hard hearted
	n	n		hunt

t th d dh & n (dentals) are pronounced similar to the cerebrals respectively except that in the cerebrals the tip of the tongue is put

* Wl n the ac e t fall jo th s letter t takes more the so id of the short (ern s) or rich h a

towards the back of the palate, while in the dentals the tip of the tongue touches the upper front teeth

	p	is pronounced like p	in "pin "
ph	„	p and is pronounced nearly like p & h	„ "top-hat "
	b	„ „ b	„ "had "
bh	„	b „ „ „ b & h	„ "tub-handle."
	m	„ „ m	„ "man "
	y	„ „ y	„ "yard "
	r	„ „ r	„ "rat "
	l	„ „ l	„ "light "
	l	„ almost „ the preceding	
	v ³	„ „ v	in "division "
	s	„ „ s	„ "sun "
	h ⁴	„ „ h	„ "hen "
	ṅ	is called niggahita and pronounced like 'ng'	„ "hung "

Double consonants are distinctly pronounced as double, as for instance "dd" in "midday" or "mm" "summons "

The accent in Pāli is as a rule put on the long vowels of the word, and if there are no long vowels, then on the first syllable. For the convenience of the learner we have put the mark " " on the accented syllable if it is not already indicated by the long vowel mark '—', and whenever there may be any doubt.

The ancient grammarians have devoted the second chapter to what is known as *sandhi* i.e. the different changes in the vowels, consonants, augments, and substitutes effected by the combination of two or more letters although this process does not effect their meaning. We have not however followed them in this respect, will give but in a foot note the necessary explanations, when a *sandhi* occurs in any exercise.

It must be noted that *sandhi* formation is adopted merely for the sake of euphony and to facilitate the pronunciation of words in a sentence.

3 If 'v' follows a consonant, it is pronounced more like 'w'

4 'h' at the end of a syllable is pronounced somewhat stronger, almost like the German 'ch' ex Brahmano

LESSON I

VERBS

PARASSAPADA

Vattamim Present Tense

Singular Terminations

1st Person mi

2nd Person si

3rd Person Ti

ROOTS OF THE FIRST CONJUGATION CALLED Bhuvadigana

Bhū to be, to become
(*bharati*)¹

Caja to abandon (*cayati*)

Cala to move (*calati*)

Daha to burn (*dahati*)

Gamu to go (*gacchati*)

Hara to take away convey
(*harati*)

Ji to conquer (*jayati*)

Jiva to live (*jīvati*)

Ni to lead (*neyati*)

Paca to cook (*pacati*)

Pata to fall (*patati*)

Rakkha to protect (*rakkhati*)

Ruda to cry, (*rodati*)

Sara to move to remember
(*sarati*)

Vada to speak (*vadati*)

Vaddha to grow (*vaddhati*)

Vānda to adore to salute, to
worship (*vaṇḍati*)

Vasa to dwell (*vasati*)

1 The final vowel of all roots which have more than one vowel is dropped in all conjugations

5 In Pali as in Sanskrit there are two sets of conjugational terminations Parassapada and Attanapada but the peculiarity in Pali is that all roots take either without any distinction

6 For the convenience of the learner we have put the 3rd Person Singular, Present Tense, in italics after the root of all Verbs in order to show the changes which some of them undergo

7 In the 1st conjugation the final vowel of the roots of *mi* vowel only and the penultimate vowel of some roots of *no* or *ti* vowel take their *rudhi* substitute. The *rudhi* of *i* or *i* + *e* of *u* or *u* + *a* and of *a* is *a*

Thus *ni bhū* and *ni* becomes *ne bho* and *rod* respectively to which *a* is to be joined and then the termination *ti*. In Pali two vowels cannot come together without coalescing. So the preceding *e* and *i* followed by *a* change into *ay* and *ai* respectively and the vowel following is added on to them

Ni + *a* = *ne* + *a* = *neya* + *a* = *neya* with *ti* *neyati*
Bhū + *a* = *bhū* + *a* = *bhava* + *a* = *bhava* with *ti* *bhavati*
Rudhi + *a* = *roda* with *ti* *rodati*

2 In the first conjugation 'a' is added on to the root before the termination, and it is lengthened when it precedes any termination beginning with m, as in —

pac + a + mi = pacāmi, pac + a + si = pacasi, pac + a + ti = pacati

PERSONAL PRONOUNS³

Nominative Singular

1st Person.	2nd Person	3rd Person.
Ahaṃ: I	Tvaṃ, tuvaṃ: thou.	m So he
		f Sa she
		n Taṃ naṃ it.

PĀLI SENTENCES

1. Ahaṃ bhavaṃmi.	7. Tvaṃ jayaṃsi.	13. So rakkhati.
2. „ caṃmi.	8. „ jivasi.	14. Siṃ surati.
3. „ ekaṃmi.	9. „ roḍasi.	15. So vadati.
4. „ gacchami.	10. Naṃ jasi.	16. Taṃ pataṃsi.
5. Haraṃmi.	11. „ Pacasi.	17. Daḍasi.
6. Vadaṃmi.	12. „ Vajasi.	18. Naṃ vaddati.

Translate the following sentences into Pali

1. I protect	7. Thou art	13. He conquers
2. „ remember	8. „ abandonest	14. „ lives
3. „ lead	9. „ goest	15. she goes
4. „ speak	10. „ earnest	16. It moves
5. „ dwell	11. „ caldest	17. „ is.
6. „ live	12. „ growest	18. She leads.

³ As the verbs in Pāli show by their terminations to which person they belong, it is optional to use the personal pronouns or not, they are generally used in case of emphasis.

LESSON II

PARASAPADA

VATTAMANA—PRESENT TENSE

Plural Terminations

1st Person *ma* 2nd Person *tha* 3rd Person *anti*⁹

ROOTS OF THE SECOND CONJUGATION CALLED RUDHADIGANA

Rudhi to impede to hinder (<i>rundhati</i>) ¹⁰	Hisi to hurt (<i>hisi sati</i>)
Bhida to break to tear (<i>bhindati</i>)	Lipa to smear (<i>limpati</i>)
Bhuja to eat (<i>bhujati</i>)	Muca to release (<i>muncati</i>)
Cabi to kiss (<i>cumbati</i>)	Sica to sprinkle (<i>sicati</i>)
Chidi to cut (<i>chindati</i>)	Vida to get enjoy endure (<i>vindati</i>)
	Yuja to combine (<i>yunyati</i>)

3 In the second conjugation *a* is al o added to the root but nigābhita (*ri*) is prefixed to the final consonant of the root as in *his* + *a* + *ti* = *hirs* + *a* + *ti* = *hirsati*

ROOTS OF THE FIRST CONJUGATION

Cara to walk (<i>carati</i>)	Khupa to throw away (<i>thipati</i>)
Daya to bite (<i>dhasati</i>)	Labha to get (<i>labhati</i>)
Dhava to run (<i>dhatati</i>)	Pa to drink (<i>pibati</i>)
Disa to see (<i>passati dikkhati</i> <i>dikkhati</i>)	Puccha to ask (<i>pucchati</i>)
Isu to wish desire (<i>icchati</i>)	Rama to play (<i>ramati</i>)
Khāda to devour eat (<i>khadati</i>)	Sikkha to learn train practise (<i>sikkhati</i>)

9 A vowel followed by another vowel is dropped as in *blis* + *a* + *ti* = *anti* = *blind's* *ti*

10 When nigābhita (*ri*) is prefixed by a consonant before *ti* or *ti* any of the five vowels at change into the final consonant of the same division for instance *chi* + *a* + *ti* = *chid* + *a* + *ti* = *chidati*

* *b* is occasionally changed into *v*

PERSONAL PRONOUNS, NOMINATIVE PLURAL

1st Person	2nd Person
Mayaṃ, amhe, no we	Tumhe, vo you

3rd Person

m te ne they
f ta, tayo na, nayo they
n te, ne, taṇi, naṇi they

PĀLI SENTENCES

1	Mayaṃ vandama	13	Tumhe Khadatha
2	Ahaṃ bhindāmi	14	labhatha
3	Amhe bhujjama	15	Ahaṃ piyāmi
4	No Gumbama, no.	16	Gacchatha vo
5	Dhavaṃsa	17	Te muncanti
6	Ahaṃ Passami	18	Taṃ sīcanti
7	Mayaṃ Carama	19	Te vīdanti
8	Amhe rodāma	20	Te Pibanti
9	Tumhe Chindatha	21	Pucchanti
10	to Higgatha, vo.	22	Tayo sikkhanti
11	Tumhe hīmpatha	23	Nāyo ramanti
12	Iccatha	24	Taṇi Yujjanti

TURN INTO PĀLI.

1	We learn	11	You get	21	She throws away
2	, play	12	Thou seest.	22	He takes away
3	I ask	13	runnest	23	They devour
4	We desire	14	You kiss	24	You eat
5	I get	15	Thou drinkest	25	They sprinkle
6	We break	16	You release	26	see
7	I cut	17	You hinder	27	desire
8	We go	18	Thou learnest	28	get
9	I hurt	19	You throw away	29	smeat
10	We drink	20	You play	30	, cut

LESSON III

THE REGULAR DECLENSION OF NOUNS

Nouns—stem ending in a

Terminations

		Singular		Plural	
		Masculine	Neuter	Masculine	Neuter
Pathama	Nom	o ¹¹	ṇ	a	ā, ni ¹
Ālapana	Voc	— a ¹¹		a	ā ni
Dutiyā	Acc		ṇ	e	e ni
Tatrya	Inst		ena		ebhi, ehi
Paṭṭhamā	Abl		ā mha sma		ebhi, ehi
Chatutthi	Dat		aya, ssa		naṇ ¹²
Chatthi	Gen		ssa		naṇ
Sattama	Loc		e, mhi, smiṇ		esu

MASCULINE—nara man

	Singular	Plural
Nom	naro a man	nara men
Voc	nara, nara O man	nara O men
Acc	naraja a man	nare men
Instr	naarena by with or through a man	narebhi, narehi by with or through men
Abl	nara naramha, narasma from a man	narebhi narehi from men
Dat	naraya, narassa to or for a man	narānaṇ to or for men naraṇaṇ mens or of
Gen	narassa mans or of a man	men
Loc	nare, naramhi narasmīṇ in on or upon a man	naresu in on or upon men

¹¹ A vowel followed by another & dropped as ara + ara

¹² A precl. short i fills the place of a vowel as in ara + ara then d
as in —Iha + ni—Ihāna Iha + naṇ—Ihānaṇ

NEUTER—phala: fruit

Singular

Plural,

Nom	phalaṇ : a fruit	phalā, phalāni : fruits.
Voc	phala, phalā : O fruit	phalā, phalāni : O fruits.
Acc	phalaṇ : a fruit	phale, phalāni : fruits.
Instr.	phalena : by, with, or through a fruit	phalebhi, phalehi : by, with or through fruits.
Abl	phalā, phalamhā, phalasmā from a fruit	phalebhi, phalehi from fruits
Dat	phalāya, phalassa : to or for a fruit	phalānaṇ : to or for fruits
Gen.	phalassa : of a fruit	phalānaṇ : of fruits
Loc	phale, phalamhi, phalasmī : in, on, or upon a fruit	phalesu : in, on, or upon fruits

SUBSTANTIVES (MASCULINE)

Analo ¹³	fire	Manusso	man.
Asso ¹⁴	horse	Megho	cloud, shower.
Bālo	child, fool	Mitto	friend
Budho,	wise man	Nāgo	snake
Buddho	The Enlightened One	Naro	man
Bhūpo	King	Nilayo	house.
Dhammo	doctrine, law, righteous- ness truth, virtue, nature	Putto	son.
Hattho	hand	Rukkho	tree
Jano	people	Satto	animal, being
Kummo	tortoise	Sūdo	cook
		Suro	god

13 To facilitate the learning of the genders we give the nouns whose stem ends in 'a' in the nominative singular, as this shows by the termination to which gender they belong.

14 In Pali there is neither definite nor indefinite article and the noun itself includes one or the other, according to the sense. It is desired to signify an indefinite sense, the pronoun 'ela' is used, and to signify a definite sense "Satta" can be used with the noun. These will be explained later on.

NEUTER

Dhanaṃ	wealth money	Nayanaṃ	eye	Pāpaṃ	sin demerit
Kamalaṃ	lotus	Phalaṃ	fruit	Puññaṃ	merit
Mukhaṃ	mouth	Pannaṃ	leaf	Rūpaṃ	form body

NOMINATIVE AND VOCATIVE CASES

Nouns—Stem ending in **a**
Terminations

	Singular	Plural
Mas	Pathama, Nom nara + 0 = nara <i>a man</i>	nara + ā = narā <i>men</i>
	Alapana Voc nara + ā = nara, narā <i>O man</i>	nara + ā = narā <i>O men</i>
Neut	Pathama, Nom phala + ŋ = phala <i>a fruit</i>	phala + ā, + ni = phalā, phalaṇi <i>fruits</i>
	Alapana Voc phala + ā = phala, phalā <i>O fruit</i>	phala + ā, + ni = phalā, phalaṇi <i>O fruits</i>

PĀLI SENTENCES

1	Asso dhavati	16	Surā rakkanti
2	Naro gacchati	17	Sattā jīvanti
3	Phalaṇi patanti	18	Dhammo rakkhati
4	Kummo calati	19	Nagā dāyaṇti
5	Bālā ramanti	20	Buddho vadati
6	Megho sūcati	21	Narā bhujanti
7	Bālā sikkhati	22	Buddho sarati
8	Putta' mayag gacchama	23	Rupā vaddhati.
9	Pannaṇi patanti	24	Nayanaṃ passanti
10	Analo dahati	25	Puññaṃ jayati
11	Bhāpā jayanti	26	Mukhaṃ vadati
12	Hattha haranti	27	Manussa bhujanti
13	Dālā rodanti	28	Mitta cumbanti
14	Suddā piyanti	29	Pāpaṃ vaddhati
15	Janā jīvanti	30	Bālā dhavanti

TURN INTO PĀLI

1	Horses run	16	We break
2	Leaves grow	17	Men speak
3	Trees fall	18	Animals eat
4	A friend asks	19	Cooks cook
5	She throws away	20	The eye sees
6	Children kiss	21	Men go
7	Wealth increases	22	Children learn
8	Kings lead	23	The wise remember
9	The house falls	24	People get
10	Men live	25	We drink
11	O friend ! I run	26	Lotuses grow
12	Men adore	27	O son ! thou eatest
13	The wise lead	28	O men ! you speak
14	A snake moves	29	Men desire
15	They cut	30	The enlightened one dwells

LESSON IV

REGULAR DECLENSION OF NOUNS

Nouns—Stem ending in *i*.

Terminations

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	—	—	<i>ī, ayo</i>	<i>ī, nī</i>
Voc.	—	—	<i>i, ayo</i>	<i>ī, nī</i>
Acc.		<i>ṇ</i>	<i>i, ayo</i>	<i>i, nī</i>
Instr		<i>nā</i>	<i>bhī,¹⁵</i>	<i>hī,¹</i>
Abl		<i>nā, mhnā, smā</i>	<i>bhī,¹</i>	<i>hī¹⁵</i>
Dat and Gen		<i>no, ssa</i>	<i>naṇ¹⁵</i>	
Loc		<i>mhi, smiṇ</i>	<i>su¹⁵</i>	

¹⁵ A short vowel followed by any of these terminations is lengthened but in the case of *su* it is optional

MASCULINE—*muni* monk

	Singular	Plural
Nom	<i>muni</i>	<i>muni, munayo</i>
Voc	<i>muni</i>	<i>muni, munayo</i>
Acc	<i>munij</i>	<i>muni, munayo</i>
Inst	<i>muninā</i>	<i>munibhi, munih</i>
Abl	<i>muninā, munimhā, munismā</i>	<i>munibhi, munih</i>
Dat & Gen	<i>munino, munissa</i>	<i>muninaj</i>
Loc	<i>munimhi munismij</i>	<i>munisu, munisu</i>

NEUTER—*vari* water

	Singular	Plural
Nom	<i>vāri</i>	<i>vāri, vāriṇi</i>
Voc	<i>vāri</i>	<i>vāri, vāriṇi</i>
Acc	<i>vārij</i>	<i>vāri, vāriṇi</i>
Inst	<i>varinā</i>	<i>vāribhi, vārihi</i>
Abl	<i>varina, vārimhā, vārisma</i>	<i>vāribhi, vārihi</i>
Dat & Gen	<i>vāriṇo, vāriṇissa</i>	<i>vāriṇaj</i>
Loc	<i>vārimhi, varismij</i>	<i>vārisu, vārisu</i>

SUBSTANTIVES

Masculine

<i>Aggi</i>	fire	<i>Muni</i>	monk
<i>Asi</i>	sword	<i>Nerapati</i>	king
<i>Devo</i>	god	<i>Pati</i>	husband lord
<i>Dipi</i>	light	<i>Ravi</i>	sun
<i>Gahapati</i>	householder	<i>Sandhi</i>	junction comb
<i>Isi</i>	ascetic		nation
<i>Jalanidhi</i>	sea	<i>Ussāvo</i>	snow
<i>Kapi</i>	monkey	<i>Vyādhī</i>	disease
<i>Kavi</i>	poet	<i>Yati</i>	monk

Neuter

<i>Acci</i>	spark	<i>Akklhi</i>	eye	<i>nakkhattaj</i>	star
<i>Acchi</i>	eye	<i>Atthi</i>	bone	<i>Vāri</i>	water

NOMINATIVE AND VOCATIVE CASES

Terminations

	Singular	Plural
Mas	Nom muni a monk	muni + ī, + ayo = muni, munayo monks
	Voc muni O monk	muni + i, + ayo = muni, munayo O monks
Neut	Nom vari water	vari + i, + ni = vari, varini waters
	Voc vāri O water	vari + i, + ni = vari, varini O waters.

ROOTS OF THE THIRD CONJUGATION CALLED DIVADIGANA

Budha to understand (<i>Bujjhati</i>)	Rupa to vanish (<i>Ruppati</i>)
Dipa to shine (<i>Dippati</i>)	Sama to pacify, to be pacified (<i>Sammati</i>)
Divu ^{1r} to play (<i>Dibbati</i>)	Sidha to make complete (<i>Sijjhati</i>)
Kudha to be angry (<i>Kujjhati</i>)	Sivu ^{1a} to weave sew (<i>Sibbati</i>)
Kupa to be displeased be angry (<i>Kuppati</i>)	Sudha to purify cleanse (<i>Sijjhati</i>)
Hā to decrease (<i>Hayati</i>)	Susa to dry up (<i>Sussati</i>)
Idha to flourish (<i>Ijjhati</i>)	Tusa to please to be pleased (<i>Tussati</i>)
Lubha to covet desire (<i>Lubbhati</i>)	Vidha to pierce or shoot with an arrow (<i>Vijjhati</i>)
Mada to madden intoxicate (<i>Majjati</i>)	Yudha to fight (<i>Yujjhati</i>)
Nasa to perish die (<i>Nassati</i>)	

4 In the third conjugation 'ya is added on to the root before the terminations as in hā + ya + ti = hayati

* See note 11

16 'V is replaced by 'b

- a* If the final consonant of the root belongs to the fourth division (*taṭṭagga*) and is unaspirated, it combines itself with the *y* to form the letter in the same place in the second division (*caragga*) which is then doubled as *mad + ya = majja*, with *'ti = majjati*. If it is aspirated it is changed as explained in *c*. Ex *budh + ya = bujja*, with *'ti = bujjati*.
- b* If the final consonant belongs to any of the other divisions or does not belong to any of the five divisions then it is doubled on combining with *'ya* as *rup + ya = rупpa*, with *ti = ruppati*, *tus + ya = tussa*, with *ti = tussati*.
- c* If the final consonant is either the second or the fourth of any division, in other words an aspirated consonant the first or third respectively (or the same consonant unaspirated) is put before it and *ya* is altogether omitted as *lubbh + ya = lubbha*, with *ti = lubbhati*.

PĀLI SENTENCES

1 Aggī dahati	13 Munayo sujjhanti
2 Budha bujjhanti	14 Manussa lubbhanti
3 Bālā kujjanti	15 Kavi bujjhanti
4 Narapati vijjati	16 Asayo patanti
5 Ussiso sūssati	17 Patī rakkhati
6 Yatayo yjjhanti	18 Deva dībhanti
7 Sandhi bhavati	19 Acci dīppati
8 Dīpi khādati	20 Vyādhi sammati
9 Narā sībhanti	21 Acci passati
10 Vyādhayo hirsanti	22 Atthiṇi vaddhanti
11 Jalaniḍhi sammati	23 Kappayo patanti
12 Ravi dīppati	24 Bālā majjanti

TURN INTO PĀLI

1. Kings covet.	13 The monk flourishes
2 The form vanishes	14 The doctrine shines
3 The ascetics cleanse (themselves)	15 O monks ! you flourish.
4 The tiger is angry	16 Friends play
5 Children play	17 The house holders salute
6 We are angry	18 We are pleased
7 O son ! thou seest	19 I sew
8 Kings fight	20 Leaves dry up
9 Men perish	21 Men shoot with the arrows
10 Thou fightest	22 The stars shine
11 Monks go	23 You madden (yourselves)
12 Trees perish	24. Water sprinkles

LESSON V

UPASAGGA OR PREFIXES¹⁷

Twenty in number

Abhi to unto, near to	Apacayati he offers
Abhigacchati he goes to or near to	Api in questioning, disgracing
Adhi over, above, upon	Api bhante bhikkhag labhatha ?
Adhigacchati he goes over or knows, gets	O Lord ! do you get your meal ?
Anu after, like	Api amhakag panditaka ! O disgraceful pandit of ours !
Anugacchati he goes after follows	Ati beyond
Apa away, insult offering	Atigacchati he goes beyond
Apagacchati he goes away	Ava ¹⁸ down, off, from
Apavadati he insults	

¹⁷ These prefixes are put directly before the verbs and nouns, in some cases to emphasize the meaning in others to change it

The first consonant of the roots to which these prefixes are put is sometimes changed according to the rules of 'Sandhi' as will be explained later on

¹⁸ 'Ava' almost always changes into 'o' before verbs

Ravi Ogacchati the sun goes down or sets	Avaharati he steals	Ā bounding or limiting	Agacchati he comes back	Du ¹⁹ bad, ill	Dujjano bad man	Ni ¹⁹ in, down away less	Nivadata he sits down	Niggacchati he goes away	Nirutti grammar	Niggandho smell less	Nikkhamati he goes away	Ni away	Nijharati he takes away	Pa forth before	Payiti he goes forth	Parā opposite or opposed to	Parajayati he defeats	Par insulting surrounding	Paribhavati he insults	Pati ²⁰ again against	Patipucchati he asks again or in return	Sa being compounded with	Sangacchati he unites with	Su good well	Suandho good smell	U ¹⁹ up above, superior	Uppatati he (falls up) jumps	Upa near less next sub	Upagacchati he goes near, approaches	Vi In the sense of privation	apari away	Vyahati he leaves away or throws away
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LESSON VI

ACCUSATIVE CASE

Nouns—stem ending in a
Terminations

	Singular	Plural
Acc	Mas nara + ṇ = naraṇ a man	nara + e = nare men
	Neut phala + ṇ = phalaṇ a fruit	phala + e + ni = phale, phalāni fruits

19 The first consonant of the word to which, du, ni, with a prefix is almost always doubled if it is unspirated; and if aspirated the same consonant unspirated is put between the prefix and the respective noun or verb. In case of the former two if the noun or verb begins with a vowel the letter *r* is inserted between them.

20 *Pati* almost always changes into *Pati* before the verbs beginning with consonants.

SUBSTANTIVES (MASCULINE)

Bilālo	cat	Mokkho	deliverance
Brāhmano	brahmin	Nigamo	townlet
Coro	thief	Sappuriso	good man
Daliddo	poor man	Satho	cunning man
Dhaniko	rich man.		rogue
Dujjano	bad man	Sisso	pupil
Gamo	village	Suppatho	straight path.
Janako	father	Ummaggo	evil course tunnel
Maggo	way, course	Vedo	the Hindu scripture
Mānavo	young man	Yodho	warrior soldier

AFUTER

Araññaṃ	forest	Puññaṃ	merit
Bhattaṃ	cooked rice	Ratthaṃ	kingdom country
	food	Sariraṃ	body
Lekhanaṃ	letter	Sukhaṃ	happiness
Mansaṃ	flesh	Suvannaṃ	gold
Nagaraṃ	town	Tinaṃ	grass
Pāpāṃ	demerit sin	Vatthaṃ	cloth

ROOTS OF THE FOLPTH CONJUGATION CALLED SUVADI GANA

Apa, with 'pa' to reach	Su to hear (<i>sunoti sunati</i>)
gain (<i>paṇunati</i>)	Vu to restrain (<i>vinati</i>)
Hi to go (<i>hinati</i>)	With 'ā' to close scream
With 'pa' to send (<i>paḥinati</i>)	(<i>avunati</i>)

1st Conjugation

Gamu, with 'anu' to follow	Hara, with 'ava' to steal.
(<i>anugacchati</i>)	(<i>avaharati</i>)
With 'ā' to return	Ruha to exist springup (<i>ruhati</i>)
(<i>agacchati</i>)	With 'ā' to mount (<i>aruhati</i>)
Isa to search (<i>esati</i>)	Su, with 'pa' to earn (<i>pasarati</i>)

5 Either **no**, **nā** or **unā** is added to the roots before the termination

Su + no + mi = sunomi

Su + nā + mi = sunāmi

Pa + ap + unā + mi = papunami

PERSONAL PRONOUNS (ACCUSATIVE CASE)

	Singular	Plural
Common to all Gender	1st Pers	may, mamaṃ me amhākaṃ, amhe, no us
	2nd	taṃ, tavaṃ, tvaṃ, tumhākaṃ, tumhe, vo
		tuvaṃ thee you
	3rd	taṃ, naṃ him her it
	Masculine	te, ne them
	Feminine	tā, tāyo, nā nāyo them
	Neuter	te, ne, tāni, nāmi them

PALI SENTENCES

- | | |
|---|---|
| 1 Yodho assu ¹ m ² āruhati ³ | 8 Jonako pattaṃ g ⁴ maṃ |
| 2 It ¹ ayo moka ² khā me ³ santi | p ⁴ hin ⁵ ti |
| 3 Corā dhanam ¹ avaharanti | 9 Dab ² ddo dhanikaṃ vat ³ thap ⁴ |
| 4 Dipa ¹ maṃsaṃ khā ² danti | ṣā ³ cati |
| 5 Sūjanā sup ¹ patham ² esanti | 10 Tumhe lēkhan ³ aṃ p ⁴ hin ⁵ ti |
| 6 Balā papam ¹ icc ² hanti | 11 Mānava dhammaṃ sun ³ anti ⁴ |
| 7 Dup ¹ paṇa sup ² patham ³ av ⁴ unanti | 12 Puññ ¹ aṃ jan ² aṃ suk ³ haṃ nay ⁴ ati |

21 The **niggahita** (ṇ) followed by a vowel is changed into m as in assaṃ + āruhati = assam āruhati

22 For the sake of euphony two or more words are frequently written as one according to 'sandhi' rules

23 Generally the verb is put at the end of the sentence following the object which it governs but for euphony's sake this is optional

24 Ni and yaca take always two objects

* In the third pers n plural the a of nā or unā is dropped according to note No 9

- | | |
|-------------------------------|-------------------------------|
| 13 Dhanika nagaram agacchanti | 19 Ummaggo janag pipag |
| 14 Bhupa ratthani rakkhanti | nayati |
| 15 Sappurisa dhammam anu | 20 Balo bilalam icchatu |
| gacchanti | 21 Sappurisa sukhag pipunanti |
| 16 Assa tinti khidanti | 22 Satha no hirsanti |
| 17 Tumhe no apavadata | 23 Dhanika suvannam esanti |
| 18 Brahmana vedag sikkhanti | 24 Putta bhattag bhuñjanti |

TURN INTO PALI

- | | |
|----------------------------------|---|
| 1 They rich protect their wealth | 14 The good men gain deliverance |
| 2 The king releases men | 15 The ascetics wish (for) deliverance |
| 3 The ascetics go to the forest | 16 The father kisses (his) son |
| 4 We insult you | 17 The young man seeks (for) wealth |
| 5 The monks learn the doctrine | 18 I lead them to the townlet |
| 6 You hear the doctrine | 19 We insult bad men |
| 7 They follow you | 20 Monkeys eat fruits |
| 8 She earns merits | 21 Righteousness leads men to happiness |
| 9 The pup is learn the veda | 22 Brahmins eat cooked rice |
| 10 You desire happiness | 23 The rich desire wealth |
| 11 I send a letter | 24 The body vanishes |
| 12 They search deliverance | |
| 13 We go to the town | |

LESSON VII

ACCUSATIVE CASE

Nouns—Stem ending in i

Terminations

Singular

Plural

- | | |
|-----------------------------|----------------------------------|
| Mas muni + ñ = munin = monk | muni + ī, ayo muni munayo monks |
| Neut vāri + ñ = vārin water | vāri + i + ni = vāri vārin water |

SUBSTANTIVES (MASCULINE)

Ācariyo	teacher	Migo	deceit
Anilo	wind	Mitto	friend
Ari	enemy	Paccamitto	enemy
Atithi	guest	Samadhi	concentration of mind
Bali	oblation		peace
Bhikkhako	beggar	Setthi	Royal cashier
Kassako	husbandman		rich merchant
Kavi	poet	Upadeso	advice
Kilesa	passion	Vanjo	merchant
Kinkaro	servant	Vihā	laddy
Kulapati	master of a family	Vyādho	hunter

NEUTER

Cittag	thought mind	Khettag	field
Dhaññan	corn	Monag	peace
Dukkhaḡ	misery sorrow		

ROOTS OF THE FIFTH CONJUGATION CALLED KILADI GANA

Asa to eat (<i>asnati</i>)	Ki to buy exchange (<i>kinati</i>)
Gi to collect earn (<i>ginati</i>)	With 'vi' to sell (<i>vikkinati</i>)
Dhu to shake (<i>dhunati</i>)	Lu to cut mow (<i>lunati</i>)
Gaha to take (<i>ganhati</i>)	Mi to measure (<i>minati</i>)
With 'pati' to accept (<i>patigankati</i>)	Nā to know (<i>ganati</i>)
Ji to conquer (<i>jinati</i>)	Pu to purify, please (<i>punati</i>)

1st Conjugation

Dhava with 'anu' to run after chase (<i>andhatati</i>)	Tappa with sag to entertain to treat (<i>santropati</i>)
Kasa to plough (<i>kasati</i>)	Yaca to beg (<i>yacati</i>)

6 a Nā is added to the root before the termination
as —*ki + na + mi = kināmi*

- 6 In the case of *gaha* either *nha* is added to the root, and then the final consonant 'h' of the root is dropped, or 'ppa' is added to the root and then 'gaha' changes into 'ghe' *Gah-nha-mi-ganhāmi* (*gaha*) *ghe+ppa+mi-gheppāmi*.

PALI SENTENCES

1 <i>Narajā'ti jnatyarayo</i>	14 <i>Deva balaṃ patiganhanti</i>
2 <i>Atthim kulapa'ti santappati.</i>	15 <i>Yodha paṇḍamitta-</i>
3 <i>Puññag'ci'tag' puna'ti</i>	<i>jananti.</i>
4 <i>Kapi phal'ivasnati</i>	16 <i>Munayo kile'se jnanti</i>
5 <i>Variyo dhanñag' vikkinati</i>	17 <i>Kassaka khetta' kasanti</i>
6 <i>Dhanika dhanñag' cinanti *</i>	18 <i>Kiṇṇaro kulapat'manu-</i>
7 <i>Kassako vihuṃ vikkinā'ti</i>	<i>gacchati</i>
8 <i>Isayo samādhim'icchanati</i>	19 <i>Ando rukkhaṃ dhurati</i>
9 <i>Mayag' dhammag' jayama</i>	20 <i>Kassaka dhanñā' cinanti</i>
10 <i>Janako putta' cumbati</i>	21 <i>Sesā' vajjan'ti cariva'</i>
11 <i>Manussa rukkhe jnanti.</i>	22 <i>Vyalho migar' vijjhati</i>
12 <i>Sappurisa puññag' jassavanti.</i>	23 <i>Kassaka dhanñā' minanti</i>
13 <i>Bhikkhaka gahanati</i>	24 <i>Upadā' amanugacchanti</i>
<i>bhatta' yacanti</i>	<i>25 22</i>

TURN INTO PALI

1 You follow the advice	5 Children buy fruits
2 Deer drink water	6 Demons lead men to misery
3 Good men entertain (the r) friends	7 Husbandmen sow paddy
4 The king entertains his guests	8 Beggars beg cloths (from) the rich.
	9 They release (their) monkeys

20 The 'i' or 'ī' followed by another vowel is changed into 'y' as *janti+arayo=jatyarayo*

* In the third person plural the 'a' of *na* is dropped according to No. 1, 2

21 Use only five cases as the verb of this sentence goes with two objects

Guno	n. virtue	Pithan	n. clear
Indhanan	n. fuel	Ratho	n. chiaro
Kāmo	m. sensual pleasure	Saccan	n. truth
	passion	Saggo	n. heaven
Katthag	n. wood	Saro	m. arrow voice
Nakho	n. finger nail	Savanan	n. ear
Nānan	n. knowledge	Sisan	n. lead
Nettan	n. eye	Sujano	m. good man
Odano	m. cooked rice food	Vattan	n. face
Pano	m. being creature	Vāyāmo	m. exertion
Pani	n. hand	Viriyan	n. strength

ROOTS OF THE SIXTH CONJUGATION CALLED TANADI GANA

1st Conjugation

Kara to do (*karati*)

Apa with pa to approach (*pappoti*)

Tanu to expound (*tanoti*)

Bhāsa	to speak shine look	Ikka	to see (<i>ikkhati</i>)
	beautiful (<i>blasati</i>)	Khana	to dig (<i>khanati</i>)
Bhū	with 'anu to enjoy	Masa	with 'ā to touch (<i>amasati</i>)
	(<i>anubhasati</i>)	Vada	with 'ava to advise
With u	to originate result		(<i>avadati</i>)
	produce (<i>ubbhasati</i>)	Vaha	to bear carry (<i>valati</i>)

7 O is added to the root before the termination **tan + o**
tī = tanoti But kara alone has another form in which **yīra** is
 added and then **r** of the root drops as —

Kar + o + tī = karoti, **kar + yīra + tī = kayirati**

PERSONAL PRONOUNS (INSTRUMENTAL CASE)

Singular

Plural

1st Pers	mayā	me	by or	amhebbhi	amehi	no	by or
		with me				with us	
2nd	tvayā	tayā, te	by	tumhebbhi	tumhehi	vo	by or
		or with thee				with you	

3rd Person

Singular

Plural

Mas & Neut	tena nena hy or with him or it	tebhi tehi nebhi nehi by or with them
Fem	tāya nāya ly or with her	tābhi, tāhi, nābhi nāhi by or with them

PĀLI SENTENCES

- | | |
|---|---------------------------------------|
| 1 Buddho ^{ñāṇa} saccanti
bujjhati | 12 Dujjana papena dukkhaṃ
papponti |
| 2 Sarinag bhūsatī atanki rehi | 23 Ratho catati ekā ehi |
| 3 Katthehi pūṭhaṃ karoma | 24 Sujano jantīyālikag saccena |
| 4 Ācariya sissa dhammena
vadanti | 25 Odanag pūcanti sudi
andhanehi |
| 5 Vasa viyamena dhanam
cintanti | 26 Vajjho sarena migag
vijjhati |
| 6 Nettena candamikkhati | 27 Vasiyena dukkhaṃ acceti |
| 7 Buddha sukhena jivanti | 28 Gacag nakhena kharutha |
| 8 Sujana viyamena puññaṃ
karonti | 29 Deva dibbanti kāmehi |
| 9 Dhanikī rathena nagaram
gacchanti | 30 Vayamena jana sukhag
papponti |
| 10 Narapati jana dhammena
vadhanti | 31 Kassako dātena vhiṃ
lunati |
| 11 Sapputta puññaṃ sukhā
manubhaviṃti | 32 Buddho gottena jātano |
| | 33 Sarapenadhamma gacchanti |
| | 34 Kapa jama saram amasati |

TEXT INTO PĀLI

- | | |
|--|----------------------------------|
| 1 With (the aid of) food the
body grows | 2 Man shines with his
virtues |
|--|----------------------------------|

* The Intransitive Case in some instances is used adverbially

- | | |
|--|--|
| 3 The king looks beautiful with the ornaments | 13 We see the sun with (our) eye |
| 4 The Buddha shines with his virtue | 14 By exertion men earn wealth |
| 5 By truth good people conquer lies | 15 The wise earn wealth righteously |
| 6 The king protects (his) kingdom with exertion | 16 The rich protect (their) wealth with exertion |
| 7 The servants carry burdens on (their) heads | 17 Exertion leads men to happiness |
| 8 The ascetics ^{seek} search ^(for) deliverance with exertion ✓ | 18 By merits beings go to heaven |
| 9 The young men shine with (their) knowledge | 19 Sin leads men to misery |
| 10 The rich merchant entertains brahmins with food | 20 The good people earn merits with exertion |
| 11 The children play happily † | 21 The rich live happily † |
| 12 The Enlightened One expounds the Truth | 22 Bad people speak lies |
| | 23 She looks beautiful with (her) ornaments |
| | 24 They learn the doctrine with exertion |

LESSON IX

DATIVE AND ABLATIVE CASES

Nouns—Stem ending in a
Terminations

	Singular	Plural
Mas	nara+aya+ssa—	
	naraya, narassa	nara+nay=narāṇaṇ for
	for or to a man	or to men.
Dat	Neut phala+āya, -ssa—	
	phalāya, phalassa	phala+nay phalanay
	for or to a fruit	for or to fruits

* Use the Instrumental

† Adverbs generally take Accusative Singular in Neuter but sometimes the Instrumental also

	Singular	Plural
Abl {	Mas nara+ā,+smā,+mhā,— narā, narasmā, naramhā <i>from a man</i>	nara+ebhi,—ehi— narebhi narehi <i>from men</i>
	Neut phala+ā,+smā,+mhā —phalā, phalasmā phalamhā <i>from a fruit</i>	phala+ebhi,—ehi— phalebhi, phalehi <i>from fruits</i>

Nouns—Stem ending in i

	Singular	Plural
Dat {	Mas munī+no,+ssa— munino, munissa <i>for or to a monk</i>	munī+naḥ—munīnaḥ <i>for or to monks</i>
	Neut vāri+no,+ssa—vāriṇo, vāriṣsa <i>for or to water</i>	vāri+naḥ—vāriṇaḥ <i>for or to waters</i>
	Mas munī+nā,+smā,+mhā— muninā munismā, munimhā <i>from a monk</i>	munī+bhi,+hi— munibhi, munihī <i>from monks</i>
	Neut vāri+nā, smā,+mhā— vārinā, vāriṣmā vārimhā <i>from water</i>	vāri+bhi,+hi— vāribhi, vārihi <i>from waters</i>

SUBSTANTIVES

Akkodho	n iron finger (nail-knife &c)	Monay	n silence peace
Asanay	n seat	Nangalaṇ	n plough
Bhojanay	n meal	Pabbato	n mountain, rock
Devadatto	n name of a person	Pamādo	n indolence
Dhātupati	n son in law	Rajataṇ	n silver
Ghatay	n glue	Senāpati	n general
Kodho	n anger	Telaṇ	n oil
Kumīro	n young boy prince	Veray	n enmity envy
Loko	n the world people	Vinayo	n mode ty.
		Yuddhaṇ	n fight, war

INDECLINABLES OF NIPATI

Ca	and	Nahi	certainly not
Idha	here	Na tu	but not
Kudācanaṃ	ever	Saddhiṃ, saha	with
Na	not	Sighaṃ	adī quickly
Namo	bow, hail	Vinā	without

ROOTS OF THE FIRST CONJUGATION

Dā to give with pati to ex- change (<i>patidatati</i>)	Ruha, with ā to ascend (<i>oruhati</i>) with ava
²⁹ Disa with upa to teach advise (<i>upadīṣati</i>)	to descend (<i>oruhati</i>)
I with ati to pass beyond overcome (<i>acceti</i>)	Thā, with u to get up to rise (<i>utthati</i>)
Visa with pa to enter into (<i>parisati</i>)	Vada, with upa to abuse insult (<i>ipadati</i>)
Gamu, with adhi to obtain (<i>adhiṣṭhāti</i>), with pati & ā to return (<i>paccagacchati</i>)	Yata to exert try (<i>yoti</i>)

23.

29 These govern the instrumental

29 This takes either ablative accusative or instrumental

30 'Disa preceded by an upasagga does not in some instances undergo any change

31 i or ī followed by any vowel changes into y and then y combined with 't, is changed into the d ul e f rm of c as aty+eti= acceti

PERSONAL PRONOUNS (NATIVE AND ABLATIVE)

	1st Person	2nd Person
Sing	mama, mayahaṇ, me : to or for me	tava tuyhaṇ tumhaṇ, to thee
Plu	amhākaṇ, amhe, us to or for us	tumhākaṇ, tumhe, you
Dat	3rd Person	
	Sing m ā n	tassa, nassa to him or it f tissāya, tissā, tassā, tāya. to her
	Plu m ā n	tesaṇ tesānaṇ, nesaṇ nesānaṇ to them f tesaṇ tesānaṇ, nesaṇ nesānaṇ to them

The ablative is as the instrumental except the 3rd person singular, in masculine and neuter, which follows —*namhā, tamhā nasmā tasmā* from him or it

PĀLI SENTENCES

- | | |
|--------------------------------------|----------------------------|
| 1 Gabapati bhojyaṇ daditv atithino | 7 Dhamiko puttcha saddhina |
| 2 Senapati yodhcha saddhina | 8 Sappantā vira dhamma |
| 3 Āvaca putto sikhān uttheti | 9 Naha verena verina |
| 4 Narapati nāgarāpaca āgacchati | 10 Virajena dukkhaṇ nayo |
| 5 Acariya sussaṇaṇ dhammamupadisaṇti | 11 Bhūta tumhākaṇ dhammaṇ |
| 6 Isayo monaṇ esanti, natu dhanay | |

“ u f h u e l h i a v e t e l c h u p e n t i v a n a t e t m h a k a ṇ n a t a n k h y

- | | |
|--|--|
| 12 Devadatto dhitupatino
²³
kujhātī, natu taṇṇa | 20 Tehi vinā na pavāsati
bhūpo nagaraṇ |
| 13 Namō Buddhaya | 21 Kumārī pabbatam aruhanti
ca, taṃ mīoruhanti ca |
| 14 Vinayo sukhāya bhavati | |
| 15 Vanṇo ghata massa telasmī
²⁵
patidadaṭṭi | 22 Munayo samādhimhā vinā
sukhaṇ na vindanti |
| 16 Dhammo lokassa sukhaṇ
²³
dadati | 23 Ahaṇ tassa suvaṇṇaṇ
rajaṭasmaṇ patidadaṭṭi |
| 17 Brāhmaṇa narapatihi
²³
dhanāṇ labhanti | 24 Akkodhena Budhā
kodhaṇ jṇanti, te |
| 18 Bhupā kuppanti sathanāṇ | tena dukkhaṇ |
| 19 Rukkhasmī jhalāni patanti | nā nubhāvanti |

TUPA INTO PĀLI

- | | |
|---|--|
| 1 I give food to the beg ars | 8 The king goes to war with |
| 2 You give cloths to Brahmins | (his) general |
| 3 Brahmins get wealth from
the rich | 9 The rich give money and
cloths to the poor |
| 4 The wise follow righteous-
ness for (their)
deliverance | 10 She feels angry with (her)
husband |
| 5 Misery results from
demerit | 11 The merchant gives them
cloths for corn (in
return) |
| 6 The warrior falls from (his)
horse | 12 Hail to the king |
| 7 We gain happiness from
righteousness | 13 We return from the townlet |
| | 14 The Brahmins give ob-
lations to (their) gods |

²³ Verba imply anger and rivalry and also suggest the nature of the person on the other side who will never be satisfied.

²⁴ Namō takes the lotus.

²⁵ Is a simile for the way in which the sun is not expressed by the ablative.

- | | |
|---------------------------------|------------------------------|
| 15 By indolence they never | 20 The Brahmins teach Ved |
| gain happiness | to their pupils |
| 16 You give me silver, but not | 21 Indolence leads men to |
| gold | misery |
| 17 The good men try for | 22 Bad men abuse good |
| righteousness | people |
| 18 The pupils rise from (their) | 23 The Brahmins return from |
| seats | (their) villages |
| 19 The merchants go away | 24 From righteousness origi- |
| from (their) villages | nates happiness |

 18-19-13.

LESSON X

GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in *a* and *i*

Terminations

Nouns—Stem ending in *a*

Singular

Plural

Gen	Mas	nara + ssa = narassa <small>man's</small>	nara + naṇ = narānaṇ <small>men's</small>
	Neut	phala + ssa = phalassa <small>of a fruit</small>	phala + naṇ = phalānaṇ <small>of fruits</small>
Loc	Mas	nara + e + mhi, + smiṇ = nare, naramhi, narasmīṇ <small>in or on a man</small>	nara + esu = naresu <small>in or on men</small>
	Neut	phala + e + mhi, + smiṇ = phale phalamhi phalasmīṇ <small>in or on a fruit</small>	phala + esu = phalesu <small>in or on fruit</small>

Nouns—Stem ending in ī

Singular

Plural

Gen	Mas	muni + no, + ssa → munino munissa <i>monk's</i>	muni + naṅ = munīnaṅ <i>monks</i>
	Neut	vāri + no, + ssa = vārino, vārissa <i>of water</i>	vāri + naṅ = vārīnaṅ <i>of waters</i>
Loc	Mas	muni + mhi + smiṅ → munimhi, munismīṅ <i>in or on a monk</i>	muni + su = munīsu munisu <i>in or on monks</i>
	Neut	vāri + mhi, + smiṅ → vārimhi vārismīṅ <i>on or in water</i>	vāri + su = vārīsu, varisu <i>in or on waters</i>

PERSONAL PRONOUNS, GENITIVE AND LOCATIVE

The Genitive³ same as the Dative

1st Person

2nd Person

Loc	Sing	mayi in or on me	tvayi, taya in or on thee
	Pl	amhesu in or on us	tumbhesu in or on you
	3rd Person		
	Sing	namhi, tamhi, nasmiṅ tasmīṅ in or on him or it	
		tissāṅ tassāṅ tayaṅ in or on her	
	Pl	tesu nēsu in or on them	
		tāsu, nāsu in or on them	

* The Genitive is the same as the Dative. The Locative is the same as the Dative.

ATTANOPADĀ

Vattimāna Present Tense

Terminations

	Singular	Plural
1st Pers	e	mhe
2nd Pers	se	vhe
3rd Pers	te	atne
1st Pers	pac + e = pace <i>I cool</i>	pac + a + mhe = pacāmhe <i>we cool</i>
2nd Pers	pac + a + se = pacase <i>you coolest</i>	pac + a + vhe = pacavhe <i>you cool</i>
3rd Pers	pac + a + te = pacate <i>he cools</i>	pac + a + ante = pacante <i>they cool</i>

ROOTS OF THE SEVENTH CONJUGATION CALLED CURĀDI GADA

Ajja to earn (<i>ajjete or ajjayite</i>)	Manta to consult, speak privately
Cura to steal (<i>corete or corayate</i>)	
Gana to count (<i>ganete or ganayate</i>)	(<i>mantete, mantayate</i>) with ā to call, address
Cinta to think (<i>cintete, cintayate</i>)	(<i>amantete amantayate</i>)
Gantha to arrange one with another (<i>ganthete ganthayate</i>)	Pala to protect (<i>palete, palayate</i>)
Ghata to unite put together (<i>ghatete ghatayate</i>)	Vanna to praise (<i>vanne vannayate</i>)
	Vida to endure know (<i>velete vedayate</i>)

8. Either e or aya is added to the roots before the terminations and the penultimate vowel—not followed by a samāsa—of the root undergoes in some instances vaddhi substitute

Vid + e + te or vid + aya + te = vedete or vedayate

Cur + e + te or cur + aya + te = corete or corayate

Ghat + e + te or ghat + aya + te = ghāte or ghātayate

Cint + e + te or cint + aya + te = cintete or cintayate

SUBSTANTIVES

Ācāro	m	conduct	Samaranganan	n	battle field
Agado	m	medicine			
Avāso	m	residence	Samuddo	m	sea
Caritaṇ	n	the manner of leading a life conduct	Sivako	m	disciple
			Vanā	n	forest
Nidāgho	m	summer	Vanā	n	desire for existence
Nidānaṇ	m	original cause	Vanno	m	colour caste
Nidhi	m	store	Viro	m	warrior, brave prominent person
Osadho	m	medicine			
Pakāso	m	light ray	Vuso	m	bullock
Pālako	m	protector	Yūthaṇ	n	herd
Parakkamo	m	exertion	Yūthapati	m	the head of a herd
Paśādo	m	palace			
Sacivo	m	minister			

ADJECTIVES

Adhama	lowest meanest	Majjhima	middle
Antima	last	Pathama	first
Canda	hot fierce	Settha	excellent
Cūla	small	Thomaniya	praiseworthy
Digha	long		

9. Adjectives agree with the substantives which they qualify in gender, number and case and can be placed either before or after the nouns they qualify, but are generally put before

* Also yesterday a gentleman from the village of Aṭṭha in the district of Nāgavally gave to the author a list of names of a family of Aṭṭha in the district of Nāgavally. The names of the family are: Aṭṭha, Kanna, and Phala. They are descendants of the Nara, Kanna, and Phala. The family is very old.

PĀLI SENTENCES

- | | |
|--|---------------------------------------|
| 1 Varuṇaṃ nidhi samuddo | 13 Sajjanaṃ caritaṃ |
| 2 Vasaṇaṃ yuthaṃ khetto | buddhaṃ pamodiyā |
| carati | bhavati |
| 3 Nidaghe suriyassa pakaso | 14 Naraṇaṃ settho viro |
| cando bhavati | 15 Agadena naṇaṇaṃ vyādhayo |
| 4 Kavayo loke viriṇaṃ | nassanti |
| parakkamaṃ vanna | 16 Naraṇamadhmo dūyano |
| yanti | 17 Bhupā senapatiṇaṇa |
| 5 Sajjana Buddhassa ciraṃ | yodhanañca parakka |
| anugacchanti | mena jīnanti paccā |
| 6 Corā dhanikaṇaṃ dhanāṃ | mitte |
| corenti | 18 Osadhesu ³⁸ Buddhassa |
| 7 Girisu sikhā vasanti | dhammo settho |
| 8 Puttaṇaṃ pilako jāsako | 19 Acariyānaṃ ciraṃ anuga |
| 9 Dukkhaṇaṃ nidaṇaṃ | cchanti sissā |
| pāpaṃ | 20 Devadattassa puttesu ³⁹ |
| 10 Ajjayanti sajjana | majjhimo viyāmena |
| dhanāñca puññañca | dhanamajjeti |
| viriyena | 21 Avasesu vasanti manussā |
| 11 Naraṇatī sacivēhi saddhiṃ | 22 Buddhassa sāvaka vanaṃ |
| manteti | chindanti |
| 12 Dhanika paṇḍesu suklaṇṇā ³ | 23 Digho bilanaṃ saṃsāro |
| vasanti | 24 Kassako tassa vuse ganayati |

TURN INTO PĀLI

- | | |
|---------------------------|---------------------------------|
| 1 The conduct of the rich | 3 The residence of the ascetics |
| man's son is praise | is the forest |
| worthy | 4 The thief steals the wealth |
| 2 The last of Devadatta's | of a Brahmin |
| sons is the best | 5 Lotuses grow in water |

38 An adverb often takes the form of a neuter accusative singular

39 The Genitive or Locative is optically used when one out of a number of things is meant

- | | |
|---|--|
| 6 The envy of the general is
the cause of war | 16 The exertion of the pro-
minent persons is
praiseworthy |
| 7 Rays of the sun are hot | 17 Virtue is the wealth of good
men |
| 8 Kings live happily in their
palaces | 18 We think (of) but never
seek (for) deliverance |
| 9 The protector of people is
the king | 19 You protect your wealth
with exertion |
| 10 She throws ghee into the
fire | 20 Poets praise the king |
| 11 Fishes live in water | 21 By sin they endure
misery |
| 12 Deer live in the forest | 22 The king calls his minis-
ters |
| 13 The king with his general
goes to the battlefield | 23 The residence of virtue is
the Enlightened One |
| 14 The advice of the good is
for the happiness of
my sons | 24 The colour of the body
vanishes |
| 15 I never follow the conduct
of the bad | |

LESSON XI

REGULAR DECLENSION OF NOUNS

Feminine Nouns — Stem ending in *ā* and *i*

Terminations

Declension

kaññā virgin

	Singular	Plural	Singular	Plural
Nom	—	— yo	kaññā	kaññā, kaññāyo
Voc	e	— yo	kaññe	kaññā kaññāyo
Acc	aṇ	— yo	kaññāṇ	kaññā kaññāyo
Instr	ya	bhi hi	kaññāya	kaññābhi kaññāhi
Abl	ya	bhi hi	kaññāya	kaññābhi kaññāhi
Dat.	ya	naṇ	kaññāya	kaññānaṇ
Gen	ya	naṇ	kaññāyaṇ	kaññānaṇ
Loc	ya yaṇ	su	kaññāya	kaññāyaṇ kaññāsu

Terminations		Declension of <i>yuvatī</i> a young woman	
Singular	Plural	Singular	Plural
Nom —	ī yo	yuvatī	yuvatī yuvatiyo
Voc —	ī yo	yuvatī	yuvatī yuvatiyo
Acc ꣳ	ī, yo	yuvatiꣳ	yuvatī yuvatiyo
Instr yā	bhī hi	yuvatiyā	
		yuvatyā	yuvatibhī yuvatihī
Abl yā	bhī hi	yuvatiyā	
		yuvatyā	yuvatibhī yuvatihī
Dat yā	naꣳ	yuvatiyā	yuvatināꣳ
Gen yā	naꣳ	yuvatiyā	yuvatināꣳ
Loc yā yaꣳ su	su	yuvatiyā	
		yuvatiyaꣳ	
		yuvatyāꣳ	yuvatisu yuvatisu

SUBSTANTIVES (FEMININE)

Anā	command order	Paññā	wisdom
Bhāriyā	wife	Ratī	desire
Kaṇṇā	virgin girl	Rattī	night
Khamā	forgiveness patience	Tittī	satisfaction
Lajjā	shame	Vijjā	education knowledge
Latā	creeping plant	Yuvatī	maiden young
Mālā	garland wreath		woman
Muttī	deliverance		

MASCULINE AND NEUTER

Ajjanāꣳ	n earning	Ottappaꣳ, n	fear of committing sin
Amacco	n minister	Pilandhanāꣳ	n ornament
Gharāꣳ	n house	Ratanāꣳ	n gem precious thing

FEMININE NOUNS

Nominative Vocative and Accusative Cases—Stem ending in ā & i
Terminations

Kaññā *a virgin*

Singular

Plural

Nom. *kaññā a virgin*

kaññā + yo = kaññāyo

kaññā *virgins*Voc. *kaññā + e = kaññe*

kaññā + yo = kaññāyo,

*O virgin*kaññā *O virgins*Acc. *kaññā + aṃ = kaññāṃ*

kaññā + yo = kaññāyo,

*a virgin*kaññā *virgins*Yuvati *a young woman*

Singular

Plural

Nom. *yuvati a young woman*

yuvati + ī yo = yuvati

yuvatiyo *young women*Voc. *yuvati O young woman*

yuvati + ī, yo = yuvati

yuvatiyo *O young women*Acc. *yuvatiṃ = yuvatiṃ*

yuvati + ī, yo = yuvati

*a young woman*yuvatiyo *young women*

INDECLINABLES

Bhīyo *very much*Kathag *how*Bahū *out*Kip *what*Ciraṃ *long*Niccag *always*Kuhū *where*Sabbathā *by all means*Evaṃ *thus*Tattha *there*Etarahū *at present*Tatra *there*Hetthā *low*Tadā *then*

PĀLI SENTENCES

- | | |
|------------------------------|------------------------------|
| 1 Paññā narīnaṃ ratanaṃ | 11 Viṇṇa sissānaṃ vinayaṃ |
| 2 Viṇṇa nayati jaṇaṃ | dadati |
| pakāsaṃ | 12 Kaññe' kuhiṃ gacchasi * |
| 3 Bhariyo' kathāṃ balanāṃ | 13 Munīnaṃ dhaṇaṃ khamā |
| paññā vaddhati | 14 Janā dhaṇassajjane tittig |
| 4 Yuvati mājā ganthenti | na pipunanti |
| 5 Bhariyayo patinaṃ guṇaṃ | 15 Amacca bhupasaṃnaṃ |
| bhīyo vānanti | karonti |
| 6 Candana vīmā ratti na | 16 Dujjani kathāṃ muttig |
| bhasate | labhanti * |
| 7 Yuvati niccamāsaṃsati | 17 Kaññā phalaṃ tattha |
| pālandhanāni | vikkinti |
| 8 Dhamme rati cittaṃ pāpa | 18 Viṇṇa narassa bharaṇaṃ |
| māvarayati sabbatha | 19 Lata pabbatassa hetthā |
| 9 Lajja lokam pūleti | vaddhati |
| 10 Itarāhi jāna bhīyo paññāṃ | 20 Yataṃ nagaramhā bahi |
| na karonti | araññe vāsanti |

TURN INTO PĀLI

- | | |
|--------------------------------|---------------------------------|
| 1. I never go to his house | 11 Wisdom is excellent for |
| 2. Patience leads men to | men |
| happiness | 8. The good are never satisfied |
| 3. Young women always desire | with earning merits |
| ornaments | 9. The desire for wealth is not |
| 4. The garland pleases the | praiseworthy |
| wife of Devadatta | 10. The desire for virtue is |
| 5. The wife is angry with her | praiseworthy |
| husband | 12. Education gives modesty to |
| 6. The ascetics dwell here and | men |
| do not go out | 13. Fear of committing sin is |
| 7. By all means, let him give | the cause of 'happi- |
| happiness to men | ness |

- | | |
|---|---|
| 14 The wife follows her husband | 17 Where do the young women go oh girl? |
| 15 The wise obtain wisdom by exertion | 18 "Do they live long? |
| 16 Young men do not shine without education | 19 How do they obtain happiness thus? |
| | 20 I live long here |

LESSON XII

INSTRUMENTAL, DATIVE AND ABLATIVE CASES

Feminine Nouns—Stem ending in ā and ī

Terminations

Singular

Plural

Inst	kaññā + ya = kaññāya <i>by or with a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññāhī <i>with or by girls</i>
Dat	kaññā + ya = kaññāya <i>to or for a girl</i>	kaññā + naṃ = kaññānaṃ <i>to or for girls</i>
Abl	kaññā + ya = kaññāya <i>from a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññāhī <i>from girls</i>
Inst	yuvatī + yā = yuvatīyā, yuvatyā <i>by or with a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatīhī <i>by or with maidens</i>
Dat	yuvatī + yā = yuvatīyā <i>to or for a maiden</i>	yuvatī + naṃ = yuvatīnaṃ <i>for or to maidens</i>
Abl	yuvatī + yā = yuvatīyā, yuvatyā <i>from a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatīhī <i>from maidens</i>

SUBSTANTIVES

Accanaṇ	n worship	Pamada	f young maiden
Ajjhayaṇaṇ	n study	Piṭi	f joyful
Accayo	m expiry fault end --	Sadācāro	m good conduct
Ajjhattika	adj spiritual	Saddha	f faith, con fidence
Asaṅkheyya	adj innumerable	Sneho	m affection friendship
Bhayaṇ	n fear	Sukkapakkho	m the bright half of a month
Dando	m punishment stick	Titikkhā	f patience
Durācāro	m misconduct	Tutthi	f satisfaction
Gulo	m ball sugar	Tutthidāro	i reward
Jhānaṇ	n trance rap- ture	Uggamo	n coming on appearance
Kalapakkho	m dark half of a month	Upavādo	m abuse
Kāto	m d n pot	Vihāro	m monastery
Lābho	m gain	Nāso	n rum
Māso	m month	Pajā	f being sub jects
Pamādo	n indolence delay error		

ROOTS OF THE FIRST CONJUGATION

Ikka	to see take into account, to cure for (ikkhati)	Rabha	with 'ā' to begin (arabhati)
With apa'	to expect (apekkhati)	Ruca	to please (rorati)
With 'pa'	to see clearly (pekkhati)	Silāgha	to praise (silaghati)
With 'pari'	to examine (parikkhati)	Subha	to be splendid (sobhati)
Kampa	to shake tremble (kanpatti)	Vata	3rd c to exist to be (vattiti)
Muda	to rejoice (mudatti)	With 'saṇ'	to be conducive (sarittati)
Hara, with 'ā'	to bring (āhara'ti)	Ha	3rd c with 'pari' to decrease (parihayati)

PĀLI SENTENCES

- | | |
|--|--|
| 1 Ahaṃ Buddhajaṃ vande
saddhāya sadi | 13 Candenaṃ vātena pabbato
na kampati |
| 2 Puttassa dūraṃ gacchatha
mahaṃ sukhamaṃsaṃ | 14 Panditaṃ napekkhante
bhikkhavaṃ pesaṃsar |
| 3 Dandaṃ abhayaṃ Devadattaṃ
hadayaṃ kampate | 15 Brāhmaṇaṃ devaṃ umaccaṃ na
mārabhanti sukkapakkhe |
| 4 Bhariyaṃ mantaṃ patinaṃ
saddhinaṃ | 16 Manaso sobhati vijaya
natilānkaṃrehi |
| 5 Puttassa saddhāya jaṇakaṃ
pitayaṃ vattate | 17 Buddhānaṃ dhammaṃ ānandaṃ |
| 6 Manava te aṃ mittānaṃ
tutthidāya pāhanti | 18 Janakaṃ aṃ putte sneha
vaddhate |
| 7 Rajjamapekkhati kumāro
bhupassa'ccayena | 19 Pāmo na rocati viraṇaṃ |
| 8 Andhakāro suriyaṃ suragamena
nasaṃti | 20 Dhammaṃ ajjāvaṇena jaṇaṃ
suppathampekkhanti |
| 9 Balaṃ gulamicchati | 21 Sappurisaṃ puññaṃ amajjane
titthaṃ na pappanti |
| 10 Cando vaddhate sukka
pakkhe | 22 Buddhānaṃ devaṃ pi
sārahanti |
| 11 Puññaṃ jaṇanaṃ sukhaya
sāravattati | 23 Pāmo jaṇanaṃ nāsiya
sāravattati |
| 12 Dhammaṃ aṃ ankheyyenapi
dhammena nava tutthig
pāhanti | 24 Ajjhattikaṃ sukhāya
lābho yatanaṃ pitayaṃ
sāravattati |

TIPPI INTO PĀLI

- | | |
|--|---|
| 1 We begin the study of the
doctrine of the Buddha | 4 They examine the conduct
of Devadatta |
| 2 The trees look splendid by
the appearance of fruits | 5 The Buddha shines with his
innumerable virtues |
| 3 Thou expectest a reward
from the king | 6 They tremble from fear of
punishment |

- | | |
|---|---|
| 7 From sin originates the
spiritual ruin of men | 13 The monks live happily in
their monastery |
| 8 The wise never praise the
misconduct of men | 14 The young women bring
water in their pots |
| 9 The good conduct of the
pupils is conducive
to the joy of their
teachers | 15 The wreath of flowers
pleases the young
woman |
| 10 Brahmins worship their
gods at the appearance
of the sun | 16 Patience conquers wrath |
| 11 Indolence is the original
cause of ruin of
men | 17 The monks try for the gain
of trances |
| 12 The subjects like the
king for his good
conduct | 18 The moon decreases at
the dark half of the
month |
| | 19 I fear the abuse of bad
people |
| | 20 The reward of the king
pleases his ministers |

LESSON XIII

PASSIVE AND IMPERSONAL FORMS

10 These are generally formed by adding 'ya' to the root and then appending either Parassipada or Attanopada terminations as in $nī + ya + ti$ *nīyati*, $bhū + ya + te$ *bhuyate*

11 In some cases the final vowel of the root is changed into *i* before 'ya', as in $dī + ya + te$ *diyate*, $kara + ya + te$ *kariyate*. For the construction of *paccate*, *bujjhate*, *haññate*, *rujjhate*, &c see rule No 4

FEMININE NOUNS

Genitive and Locative Cases—Stem ending in ā and i

Singular

Plural

Gen kaññā + ya kaññāya
girl's

kaññā + naṃ = kaññānaṃ
girls

Loc kaññā + ya, + yaṃ ~
kaññāya, kaññāyaṃ
on a girl

kaññā + su = kaññāsu
on girls

Gen yuvati + yā = yuvatiyā
of a maiden,

yuvati + naṃ = yuvatināṃ
of maidens

Loc yuvati + yā + yaṃ ~
yuvatiyā yuvatiyaṃ
yuvatiyaṃ⁴¹ on a maiden

yuvati + su = yuvatisu
on maidens

VERBS (PASSIVE AND IMPERSONAL FORMS)

Bhara 1st c. to nourish
(bhariyate)

Hana 1st c. to kill
(hanti)

Dhara 7th c. to wear
(dharivāte)

Kattha 7th c. to praise
(kattiyate)

Disa 7th c. to preach
(disiyate)

Pattha 7th c. to wish for
aspire (patthiyate)

Gi, with 'upa 5th c. to accu-
mulate (upagijate)

Saha 1st c. to bear endure
(sahiyate)

Hara 1st c. with ā to bring
carry (ahariyate)

Supa 1st c. to sleep
(supiyate or sippate)

SUBSTANTIVES

Aparādhho 11 fault crime
Khaggo 11 sword

Rājapuriso 11 king's execu-
tioner, royal officer

Vibudho 11 wise man

Samma 11 well

⁴¹ If on this case some of the commentators have dropped the ya in the locative

PALI SENTENCES

- | | |
|-------------------------------|------------------------------|
| 1. Bhikkhū dīyate brahmanā | 14 Dhammo āyate vibudhehi. |
| nañ bhupena | 15 Katthiyasi tvañ kavīhi |
| 2 Bhupasi, anā karīyate | 16 Sukhamiechhiyate janehi. |
| raṇapuriṣehi | 17 Dhanag patthiyyatthi |
| 3 Senā niyate senapatiṇi | dhānakehi |
| 4 Khamamajjandho vāhiyate | 18 Amhehi dhammassājjayan- |
| sappuriṣehi | am irabhiyatt- |
| 5 Odano bhujjate brahmanena | 19 Dhaniko seviyate tassa |
| 6 Buddhena desiyate dhammo | kinkarehi |
| 7 Yataṇo vandiyante janehi | 20 Dhaññissa risayo gharana- |
| 8 Sissehi gāthiyo patthiyante | hāriyante kassakehi |
| 9 Devatānañjali dīyate | 21 Puññag kīriyate |
| janehi | sujanehi |
| 10 Puṇṇapāciyati dugganehi | 22 Buddhassa dhammo sayate |
| 11 Vyudheṇa migo haññate | sammā sevakehi |
| sareṇa | 23 Rakkhassā sakkā chiyate |
| 12 Puṇṇamāy mādhiriyante | kinkarehi |
| jyotiṇiṇi sise. | 24 Jano pīpiyate sukkaṇ |
| 13 Brahmanena supyate | dhammena |

TUKA INTO PALI

- | | |
|-------------------------------|-------------------------------|
| 1 Wealth is obtained by | 7 The body is nourished with |
| exertion | food |
| 2 The advice of the good is | 8 You are praised by your |
| followed by the wise | tutors |
| 3 Virtue is protected by the | 9 The king is praised by the |
| wise | poets |
| 4 The enemy is killed by the | 10 Error <u>is seen</u> by us |
| warrior with his sword | 11 Ornaments are worn by |
| 5 Fruits are eaten by monkeys | young women |
| 6 The subjects are protected | 12 The doctrine is taught by |
| by the king | the tutor |

- | | |
|--|---------------------------------------|
| 13 The rising of the sun is seen ' ' datta | 17 We are insulted by Deva |
| 14 Rice is cooked by the cooks | 18 You are sought by men |
| 15 The conduct of our sons is examined | 19 You are known by people |
| 16 A ball is expected by the girl | 20 Punishment is given to the thieves |

LESSON XIV

REGULAR DECLENSION OF NOUNS .

Masculine and Neuter Nouns—Stem ending in *ī*, *sāmī*, *lord* and *sīghayāyī* *that which goes quickly*

Terminations ..

MASCULINE AND NEUTER.

	Singular		Plural	
	Masculine	Neuter.	Masculine	Neuter
Nom	—,	ī	—, no	—, nī
Voc		ī.	—, no.	—, nī.
Acc	ṃ naṃ		—, no.	—, nī
Inst	nā		bhī, hi.	
Abl	nā, smā mhā.		bhī, hi.	
Dat	no, ssa		naṃ.	
Gen	no, ssa		naṃ.	
Loc	nī, mhi, smiṃ		su.	

42. Use *dissā* to see in the Future & it is changed into *dissā* to which the termination is directly added, & *dassati dissate* &c. For this change sometimes does not take place when it is used with a present.

	Singular	Plural	Singular	Plural
Ins	yā	bhū, hi	nadiyā, naja	nadibhū, nadihi
Abl	yā	bhū hi	nadiyā naja	nadibhū nadihi
Dat	yā	naṃ	nadiyā	nadināṃ
Gen	yā	naṃ	nadiyā	nadināṃ
Loc	yā yaṃ	su	nadiyā nadiyaṃ najaṃ	nadisu

VERBS

Bhu	1st c with pa	to rise (<i>pabbhāsi</i>)	Kusa	with pa	1st c to call (<i>pakkosati</i>)
Bhuja	2nd c. with pari	to enjoy partake of (<i>paribhu jati</i>)	Pusa	7th c	to nourish (<i>poseti or posayati</i>)
Yuja	with anu	2nd c to practise give oneself up to (<i>anuju jati</i>)	Suca	1st c	to feel sorry grieve for (<i>socati</i>)
			Vaha	with ā	1st c to bring (<i>arohati</i>)

SUBSTANTIVES

Brahmacārī	<i>m</i>	celibate he who leads a celibate life	Duteyyaṃ	<i>n</i>	message
			Eso	<i>m</i>	nominative singular of eta this
Dāsī	<i>f</i>	maid servant	Himālayo	<i>m</i>	the Himalaya mountains
Dhammacārī	<i>n</i>	righteous man he who acts righteously	Itthī	<i>f</i>	woman
			Jananī	<i>f</i>	mother
			Karīṇī	<i>f</i>	she elephant
Dummedhī	<i>m</i>	illiterate man	Kukkutapotako	<i>n</i>	chicken
Duggatī	<i>f</i>	bad state of existence	Kukkutī	<i>f</i>	hen
			Kumārī	<i>f</i>	princess

Makkatī	f she monkey	Pāthasālā	f school
Maheśī	f queen	Pokkharani	f pond
Manavī	f maiden	Puññakārī	m he who does meritorious deeds
Mahanadī	f great river		
Medhāvī	m wise man		
Muttaharo	n necklace	Sakhī	f female friend
Nārī	f woman	Sucinna	p p well practised
Pāpakārī	m sinner, he who commits sin		

INDECIHABLES

Have	certainly	Ubhayattha	in both worlds
Pecca	hereafter or in the next existence.		

PALI SENTENCES

- | | |
|---------------------------------|---------------------------------|
| 1 Dhammacāri sukhaṃ jīvati | 12 Itthiyo pīṭṭiya pīlandhanāni |
| 2 Sami dīse ca dāsiyō ca | pīlandhanti |
| pakkosati | 13 Brahmaccārinō kāme na |
| 3 Sīmaṃ pavāsāma nagaraṃ | paribhuñjanti |
| 4 Maheśī sevīyate dīsihī | 14 Makkatīyo uyyāne vicaranti |
| 5 Sakhīhi parivāṭṭiyate kumārī | suddhiṃ tīraṃ potakeha |
| 6 Vāṭṭi ca nīriyocce pokkharani | 15 Taruni laṅgiya sīghaṃ |
| motaranti nahantiya | gharaṃ parivāṭṭi |
| 7 Manu-ssā brahmaccāriṃ | 16 Puttā jananiṃ posenti |
| vaṇṇanti | 17 Minavī pāthasālā |
| 8 Dhammacāri lulay vaṇṇi | gacchati |
| yate kavīhi | 18 Ganggiya jalaṃ kaḷheṃ |
| 9 Pokkharanti khaṇṭiyate | khayaṃ nayāti |
| purisehi | 19 Idha mōlati pecca mōlati |
| 10 Himdayā mahānadiyo | puññakāri ubhayatthamodati |
| pallavanti | 20 Idha socati pecca socati |
| 11 Maheśī muttāharaṃ dāvanti | pāpakāri ubhayattha socati |
| manavīnaṃ | |

- 21 Dhammo have rakkhatī dhammacariṇ
 Dhammo sucinno sukhamivahatī,
 Esinisaṅgo dhamme sucipne
 Na duggatiṇ gacchati dhammacari
- 22 Paṇḍamanuyuñjanti bala dummedhino janā
 Appamaḍaṇca medhavi dhanag setthagva rakkhati

TURN INTO PĀLI

- | | |
|---|--|
| 1 The king gives the queen a necklace | 10 She gives cloths to her maidens. |
| 2 Elephants live happily in the jungle with their she elephants | 11 The hen protects her chickens |
| 3 The lord is served by his servants | 12 He who commits sin does not enjoy happiness |
| 4 Men give alms to the Brahmacaris | 13 The maiden calls her female friends and gives them presents at the school |
| 5 The General sends a message to the King at night | 14 Lotuses grow in the pond. |
| 6 Women wish for ornaments | 15 O wise men! why do not nourish your fathers and mothers |
| 7 O woman! the girls return from the school | 16 The righteous* family grows in virtue and fame |
| 8 The queen advises her princesses to learn modesty | |
| 9 The lioness devours the flesh of the deer | |

* Use dhammacari etc. adjectively

LESSON XV

ABLATIVE GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in ī

Terminations

	Singular	Plural
Mas	Abl sāmī + nā, + mḥā, + sma = sāmīnā, sāmimha sāmismā <i>from the lord</i>	sāmī + bhī, + hī = sāmibhī, sāmihī <i>from the lords</i>
	Gen <i>same as dative</i>	
	Loc sāmī + ni, + mhi, + smiṇ = sāmīni, sāmimhi sāmismīṇ <i>in or on the lord</i>	sāmī + su = sāmīsu <i>in or on lords</i>

Neuter Noun *sīghayayī* also should be declined like *sāmī*.

	Singular	Plural
Fem	Abl nadi + yā = nadiyā naggi <i>from a river</i>	nadi + bhī, + hī = nādibhī, nādihi <i>from rivers</i>
	Gen <i>Same as Dative</i>	
	Loc nadi + yā, + yaṇ = nadiyā, nadiyaṇ naggi <i>in or on a river</i>	nadi + su = nādīsu <i>in or on rivers</i>

FIRST PRETERITE TENSE OR AJJATANI

PARASSAPADA

Terminations

	Singular	Plural
1st Person	ī	mḥa
2nd Person	o	ttha
3rd Person	ī	u

12 In this tense also the conjugational signs are added on to the roots before the terminations. A is optionally prefixed

to the root and the vowel immediately preceding the terminations is always dropped when it is followed by a termination beginning with a vowel and it changes into *l*, when followed by a termination beginning with a consonant

13 The termination *ī* is optionally shortened and 'uṇ is optionally changed into *ṇsu*

	Singular	Plural
1st Pers	$a + pac + iṇ =$ <i>apaciṇ</i> or <i>paciṇ</i> <i>I cooked</i>	$a + pac + i + mhā = apacimha$ <i>pacimhā</i> <i>we cooked</i>
2nd Pers	$a + pac + o =$ <i>apaco</i> or <i>paco</i> <i>thou cooledst</i>	$a + pac + i + ttha = apacittha$ <i>pacittha</i> <i>you cooled</i>
3rd Pers	$a + pac + i = apaci,$ <i>paci, apaci paci</i> <i>he cooked</i>	$a + pac + ṇsu, + uṇ =$ <i>apaciṇsu paciṇsu apacuṇ</i> <i>pacuṇ</i> <i>they cooled</i>

VERBS

Disa 7th c to preach (*desesi*)⁴⁵ **Pā** (piba) 1st c to drink

Hana 1st c to kill (*avadhī*) (*pu*)⁴⁶

Kasa 7th c with *pā* to ex pound (*paśasesi*) **Pata** with *ni* 1st c to fall down (*niṇati*)

Kila 1st c to play (*kīlī*) **Vatu** with *ni* 3rd c to be

Kasa, with *vi* 1st c to blossom (*viśasi*) born (*niḷbatti*)

⁴⁵ S is inserted between the terminations and the root as in —
desa + a + i = desesi

⁴⁶ In the past and the future tenses *i* is changed into *v* as in —
pivi pavisati

SUBSTANTIVES

Adinavo	<i>m</i> fault	Nigamagāmo	<i>m</i> village
Ajo	<i>m</i> goat		belonging to townlet
Anday	<i>n</i> egg	Nissārata	<i>f</i> worthlessness
Anisaṃso	<i>m</i> merit advantage	Pākata	<i>adj</i> famous
Bāraṇasī	<i>f</i> Benares (a city in India)	Samano'	<i>m</i> recluse
Culladhanuggahapandito	<i>m</i> a Pandit named Culladhanuggaha	Saṃsāro	<i>m</i> the world con- tinual existence
Dipinī	<i>f</i> tigress	Sārata	<i>f</i> worthiness
Eko	nominative singular of Eka one (numeral) certain (<i>adj</i>)	Santikaṃ	<i>n</i> presence vicinity
Hatthi	<i>m</i> elephant	S kharag	<i>n</i> top of a moun- tain
Khattiyānī	<i>f</i> princess	Takkasilā	<i>f</i> the ancient university town of India
Mahiso	<i>m</i> buffalo	Udācābrahmanakulaṃ	<i>n</i> the highest Brahmin family
Nāgaro	<i>m</i> citizen	Ukkhalī	<i>f</i> cooking vessel
Nekkhammaṃ	<i>n</i> emancipation from (household life) passions	Vaddhaki	<i>m</i> carpenter

INDECLINABLES

Hīyo	yesterday	Purato	in the presence
-------------	-----------	---------------	-----------------

PĀLI SENTENCES

- | | |
|----------------------------|------------------------------|
| 1 Ukkhalayaṃ odanam apaciṃ | 5 Bhūpo tassa dhanayaṃ adisa |
| 2 Vaddhaki pīthamākarī | 6 Dhi passu purato sathā |
| kattbha | saccharavadiṇsu |
| 3 Mahes ya kumhri dhamma | 7 Culladhanuggahapapandito |
| masuṃ sadhaya | Bāraṇasiyaṃ ekasmiṃ |
| 4 Naraṃ aṇi nagaram pīvīsi | nigamagāme udācā- |
| sa lāhayaṃ seṇiya | brahmapakule nibbatti |

- | | | | |
|----|--|----|--|
| 8 | Buddho saṃsarassa nissara
taṃ pakasesi | 16 | Dhammassa sarataṃ
dakkhiṃ |
| 9 | hiṃ tūmhe hiyaṃ dhammama
cariyassa santike na
pathittha? | 17 | Cora kumariya ābharanani
corayissu |
| 10 | Vaṇiṇa kukkuṭinaṃ andanaṃ
vikkharissu | 18 | Gangayodakaṃ pivissu
batthino |
| 11 | Araññe tīpasa vasissu. | 19 | Ācariyaṃ vandissu sissā |
| 12 | Senapatiṃ senaṃ naya
samaranganan | 20 | Khattiyaṃ assamaruhi |
| 13 | Aramamaṃ gacchissu samana. | 21 | Brahmaniyaṃ putto vedaṃ
pethi |
| 14 | Mayaṃ putte dhammaṃ o
vadamha | 22 | Dhammacariṇo kittiṃ loke
pakatvā abhosi |
| 15 | Nagaraṃ nagarassa vuddhiṃ
patthayissu | 23 | Pokkharaniyaṃ kamalaṃ
vikasissu |
| | | 24 | Buddho dhammaṃ devesaṃ |

TURN INTO PĀLI

- | | | | |
|----|--|----|--|
| 1 | The general returned from the
Lattlefield with his army | 11 | I began the study of veda |
| 2 | You spoke lies without fear
and shame | 12 | The mother kissed her sons
joyfully |
| 3 | We understood the worthi-
ness of righteousness | 13 | The queen gave wealth to
her maidens |
| 4 | Goats fell down from the
top of the mountain | 14 | They fell on the floor |
| 5 | The wise followed the
doctrine of the Buddha. | 15 | The king called his princes
and princesses |
| 6 | Good conduct led men to
happiness | 16 | They saw the fault in
passions |
| 7 | By exertion Devadatta
became rich | 17 | They saw the merit of the
emancipation from
passions |
| 8 | The desire for righteousness
increased in his mind | 18 | Hunters killed buffaloes in
the jungle |
| 9 | The wise liked the truth | 19 | We went to Takkaṣila |
| 10 | The hunters killed a tigress | 20 | The elephants played in the
water of the Ganges |

LESSON XVI

REGULAR NOUNS—Stem ending in *u* and *ū*

Terminations

The Noun—Stem ending in *u*

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	—	—	<i>ū, ayo</i>	<i>ū, ni</i>
Voc	—	—	<i>u, ayo, ave</i>	<i>ū ni</i>
Acc	<i>ṇ</i>	<i>ṇ</i>	<i>u ayo</i>	<i>ū ni</i>

The rest should be declined like *muni*The Noun—Stem ending in *ū*

Nom	—	<i>u</i>	— <i>yo</i>	— <i>ni</i>
Voc	—	<i>u</i>	— <i>yo</i>	— <i>ni</i>
Acc	<i>ṇ</i>	<i>ṇ</i>	— <i>yo</i>	— <i>ni</i>

The rest like *muni*

FEMININE

Nouns—Stem ending in *u* and *ū*

	Singular	Plural
Nom	—	<i>ū, yo</i>
Voc	—	<i>ū, yo</i>
Acc	<i>ṇ</i>	<i>ū yo</i>

The rest like *yuvati*

MASCULINE

Noun—Stem ending in *u* — *Bhikkhu moni*

	Singular	Plural
Nom	<i>bhikkhu</i>	<i>bhikkhū bhikkhavo</i>
Voc	<i>bhikkhu</i>	<i>bhikkhu bhikkhavo</i>
	<i>ṇ</i>	<i>bhikkhave</i>
Acc	<i>bhikkhuṇ</i>	<i>bhikkhu, bhikkhavo</i>

Singular

Plural

Instr	bhikkhunā	bhikkhūbhi, bhikkhuhī
Abl	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūbhi, bhikkhuhī
Dat	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Gen	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Loc	bhikkhumhi bhikkhusmiṃ KKh	bhikkhusu, bhikkhusu

NEUTER

Noun—Stem ending in ū —āyu age

Nom	āyu	āyū, ayūni.
Voc	āyu	āyū, ayūni
Acc	āyuṃ	āyū, ayūni.

The rest like bhikkhu.

MASCULINE,

Noun—Stem ending in ū —sabbaññū the all wise one

Nom	sabbaññū	sabbaññū, sabbaññuno
Voc	sabbaññū	sabbaññū, sabbaññuno
Acc	sabbaññuṃ	sabbaññū, sabbaññuno

The rest like bhikkhu

NEUTER

Noun—Stem ending in ū.—Gotrabhū that which exceeds its
family or race

Nom & Voc	gotrabhu	gotrabhū gotrabbhūni
Acc	gotrabhuṃ	gotrabhu gotrabbhūni

The rest like bhikkhu

FEMININE

Nouns—Stem ending in u & ūThe Noun—Stem ending in u —dhenu *cow*

Nom & Voc	dhenu	dhenu dhenuyo
Acc	dhenuṃ	dhenuṃ dhenuyo
Inst	dhenuyā	dhenubhī dhenuhī
Abl	dhenuyā	dhenubhī dhenuhī.
Dat & Gen	dhenuyā	dhenuṇaṃ
Loc	dhenuyā, dhenuyaṃ	dhenuṣu

The Noun—Stem ending in ū —vadhu *bride young wife*

Singular	Nom	vadhu
	Voc	vadhu

The rest like dhenuFIRST PRETERITE TENSE

Attanopada

Terminations

	Singular	Plural
1st Person	a	mhe
2nd Person	se	vhaṃ
3rd Person	a	u

14 Before the termination s beginning with consonants the final vowel of the root changes into i and before the terminations beginning with vowels it is dropped as in a + paca + vhaṃ = apacivhaṃ and a + paca + a = apaca

Singular

Plural

1st Pers	pac + a	apaca paca	pac + i + mhe = apacimhe, <i>I cooked I have cooked</i>	pacimhe <i>we cooked</i>
2nd Pers	pac + i + se = apacise		pac + i + vhaṃ = apacivhaṃ <i>pacise thou cookedst</i>	pacivhaṃ <i>you cooked</i>
3rd Pers	pac + a	apaci paca	pac + u = apacu pacu <i>he cooked.</i>	<i>they cooked</i>

POOT

Gamu, with adhi to attain (<i>ajjhaḡama</i>)	Manta 7th c with ā to call (<i>amantesi</i>)
With ā to come to return (<i>agama</i>)	With ni to invite (<i>nimantesi</i>)
Hā 3rd c to abandon perish	Nā (ja) 5th c with pari to understand well, realize (<i>parijani</i>)
With pari to decay diminish fall off, fade away (<i>parihaḡi</i>)	Ruca 1st c & 7th c with ā to inform (<i>arocesi</i>)
Ji 5th c. to conquer (<i>ajiri</i>)	Sada (sida) 1st c with ni to sit on (<i>nisidi</i>)
Lupa 2nd c to cut off	Vaca to tell (<i>avoca</i>)
With vi to plunder (<i>vilumpi</i>)	Vada 1st c with upa to insult (<i>uparadi</i>)
Mana 3rd c to think, suppose (<i>amasi</i>)	Vaja 1st c with anu pa to enter into priesthood after (another person) (<i>anupabbaji</i>)
With ava to disgrace despise look down upon (<i>aramasi</i>)	

SUBSTANTIVES

Aniccata f trans ^{ency} mutability	Kalaho m quarrel
Ayu n age	Khiraḡ m milk
Bandhu m relative	Kokanada f name of a goddess
Bhānu m ray	Maccu m evil one death
Bodhu f knowledge of the path the truth	Madhu m honey
Daro m wife	Madhukaro m bee
Dhammasabhā f religious assembly	Maggiḡo m traveler
Dhenu f cow	Nātaḡo m relative
	Paccekaḡabuddho m sub- buddha *
	Paccuso m morning dawn

* Paccekaḡabuddho is a Pāḡi who has attained the Araḡha but does not give his knowledge to others there are in all respects inferior to a S^{upremo} B^{uddha} and superior to a bh^{av} d^{ev}oḡp^{le}.

Pañho	<i>m</i> question	Salā	<i>f</i> hall
Pavatti	<i>f</i> news	Tahiṇ	<i>inde</i> there
Purato	<i>inde</i> in the presence of	Upāsako	<i>m</i> lay devotee
Puttadārā	<i>m plu</i> children and wife	Vaccho	<i>m</i> calf
Sakatay	<i>n</i> cart	Vipula	<i>ady</i> immense great
		Yāgu	<i>f</i> rice gruel

PĀLI SENTENCES

- | | |
|--|--|
| 1 Dhenu khiramadadā
vacchassa | 13 Cora rat iyaṇ sakatāni
vilumpiṇsu |
| 2 Idhagamā Kōkanada | 14 Tathagato upāsakassa gunāṇ
kathesi |
| 3 Tapaso jhuna paribaya | 15 Dhammasalāhīyaṇ sanni
sinna bhikkhu therassa
gunāṇ vannayāṇsu |
| 4 Pacceka buddha ajjhagamu
bodhiṇ | 16 Tathagato bhikkhu āmantesi |
| 5 Saccamavocimhe bhāpassa
purato | 17 Atha naṇ te avācun |
| 6 Kiṇ maṇ tumhe avamaññi
vhaṇ? | 18 Bodhisatto Takkaṇḍaṇ
sapp puni |
| 7 Puññena deva vipulena
kāme abhi ramu tahiṇ | 19 So tahiṇ ekāya salāya
nisīdi |
| 8 Gopo dhenug vajamanayā | 20 Brāhmaṇa Tathāgataṇ
jañho pucch esu |
| 9 Āyu pariṇīya devatīya | 21 Te kalahāṇ akāresu |
| 10 Kāminamānānañña
nekkhammecaṇṇasāpasaṇ
pariyāṇiṇsu Bhikkhū | 22 Suriyassa bhānu kharo abho |
| 11 Taṇhīya mūlaṇ chind esu
bhikkhavo | 23 Kāṇṇasava maccuṇ j nāsu |
| 12 Te setthissa taṇ pavatiṇ
aroceṇsu | 24 Bāli paccuse yāguṇ pavāresu |
| | 25 Tathāgataṇ bandhavo pi
tamanupabbajisū |

TURN INTO PALL.

- | | |
|--|--|
| 1 The king went to war with his forces | 12 Gods and men worshipped the all wise Buddha |
| 2 They conquered her by truth | 13 The shepherd sold his cow with her calf |
| 3 The thieves abandoned the wealth through fear | 14 Devadatta's relatives gave him wealth |
| 4 I invited the Tathigatha with the monks | 15 The wise insulted bad people |
| 5 The tutor called his pupils | 16 The Enlightened One explained the fault of passions |
| 6 At the sight of a lioness they ran away | 17 By exertion they obtained wealth |
| 7 The wise understood the way to deliverance | 18 Monks understood the transience of the world. |
| 8 The wise conquered their anger by patience | 19 Pandits praised the king's virtues |
| 9 The traveller asked the youth the way | 20 The king called his minister |
| 10 The bees made honey | |
| 11 The king entertained the ministers with their wives and children. | |

LESSON XVII

FUTURE TENSE

Parassapada-

Terminations.

	Singular	Plural
1st Person	ssāmi	ssāma.
2nd Person	ssasi	ssatha.
3rd Person	ssati	ssanti.

15 'i' is added to the root before the termination.

	Singular	Plural
1st Pers	pac+1+ssāmi=	pac+1+ssāma=pacissāma
	pacissāmi <i>I shall</i> <i>cook</i>	<i>we shall cook</i>
2nd Pers	pac+1+ssasi=	pac+1+ssatha=pacissatha
	pacissasi <i>thou</i> <i>will cook</i>	<i>you will cook</i>
3rd Pers	pac+1+ssati=	pac+1+ssanti=pacissanti
	pacissati <i>he will</i> <i>cook</i>	<i>they will cook</i>

VERBS

Cara, 1st c with vi to walk about, wander (<i>vicarissati</i>)	Si ^{1st} sā to lie down (<i>sessati</i> or <i>sayissati</i>)
Kitta 7th c to explain (<i>Uttissati</i> or <i>Uttayissati</i>)	Vada 1st c with apa to blame abuse (<i>aparadissati</i>)
Mūḍa 3rd c to fade away to feel fatigue (<i>muḍayissati</i>)	Vaṇṇa 7th c to deceive (<i>vaṇṇessati</i> or <i>vaṇṇayissati</i>)
Vimassa to inquire into (<i>vimansissati</i>)	

SUBSTANTIVES

Ālāhanay <i>n</i> cremation ground	Issara <i>adj</i> supreme influential
Āmisso <i>m</i> objects of enjoyment food	Jivatakkhaya <i>m</i> extinction of life
Anāgato <i>m</i> future	Kayo <i>m</i> body
Ayaṇ <i>n</i> of <i>f</i> nom <i>s</i> of ima this	Lāṃbaka <i>adj</i> mean low
Bahu <i>adj</i> many	Lola <i>adj</i> greedy
Devo <i>m</i> ra n	Mahākulaṇ <i>n</i> great family
Duggata <i>adj</i> poor	Mahāsakkāro <i>m</i> great entertainment
Gabbho <i>m</i> embryo foetus	Nāmaṇ <i>n</i> name
Qiravo <i>m</i> regard respect	Paṭhavi <i>f</i> earth

Puriso	m man	Tārakā	f star
Rāgo	m desire for sensual pleasure lust	Tāvatisa devaloko	m Tāvatisa deva- Tibbarāga
Sakatasatthāṇ	n 'cart		ad, excessively sensual
Sāsanāṇ	n me sage dis pensation	Vasanatthāṇaṇ	a place for c-sing
Surā	f liquor	Visikhā	f street

INDECLINABLE

Aciraṇ	adv no longer shortly	Vata	con- sult
Kadā	when	Viraṇ	several y

22 Mahākulāni duggatāni bhavissanti	26 Bhupassa santikā bahug dhanag labhissasi
23 Avagatasmīṃ satti tibbaragā bhavissanti	27 Kiṃ pana tvaṃ gamissasi ?
24 Lamakakulāni issarāni bhavissanti	28 Ahaṃ na gamissāmi
25 Ahaṃ araṇṇag pavississāmi	29 Gehaṃssa vilumpissīma
	30 Vamaṃsissīmi bhikkhuno gane

TURN INTO PĀLI

- | | |
|---|---|
| 1 I shall prepare a great
entertainment for you | 11 We shall go to Benares |
| 2 The wise will blame
the sinners | 12 We shall deceive the king's
ministers |
| 3 By exertion he will obtain
happiness | 13 I shall do meritorious deeds
in future |
| 4 They will speak (of) the
All wise One's virtues | 14 My mother will give me
food tomorrow |
| 5 The king will follow the
advice of his ministers | 15 We shall hear the doctrine
of the All wise One |
| 6 We shall be delighted at the
virtues of the Bhikkhus | 16 Those who do meritorious
deeds will go to
heaven |
| 7 The thieves will plunder
the king's palace | 17 Evil doers will go to hell |
| 8 The rich will give alms to
the Bhikkhus | 18 Thou wilt see the faults of
passions |
| 9 My regard for the Bhikkhus*
will increase | 19 The monks will follow
the doctrine of the
Buddha |
| 10 When will your son return
from Takkaṣiḥa ? | 20 I shall explain the merits
of deliverance |
-

* Use locative plural

LESSON XVIII

FUTURE TENSE

Attanopada

Terminations

	Singular	Plural
1st Person	ssaṇ	ssāmhe
2nd Person	ssase	ssavhe
3rd Person	ssate	ssante

	Singular	Plural
1st Pers	pac + i + ssaṇ = pacissāṇ <i>I shall cook</i>	pac + i + ssmāhe = pacissāmhe <i>we shall cook</i>
2nd Pers	pac + i + ssase = pacissase <i>thou wilt cook</i>	pac + i + ssavhe = pacissavhe <i>you will cook</i>
3rd Pers	pac + i + ssate = pacissate <i>he will cook</i>	pac + i + ssante = pacissante <i>they will cook</i>

REGULAR DECLENSION OF NOUNS—Stem ending in o go bull

	Singular	Plural
Nom	go a bull	gāvo bulls
Voc	go O bull	gāvo O bulls
Acc	gāvū gāvāṇ gavaṇ a bull	gāvo bulls
Inst.	gāvena gavena by or with a bull	gobhi gohi by or with bulls
Abi	gāvā gava gāvamhā gavamhā gāvasmā gāvasmā from a bull	gobhi gohi from bulls
Dat	gāvassa gavassa to or for a bull	gavaṇ gunnaṇ gonaṇ to or for bulls
Gen	gāvassa gavassa of a bull	gavaṇ gunnaṇ gonaṇ of bulls
Loc	gāvamhi gavamhi gāvasmiṇ gāvasmiṇ gāve gave on a bull	gosu gavesu gāvesu on bulls

SUBSTANTIVES

Gabbhaseyyā	<i>f</i> lying in the womb.	Sāmiko	<i>m</i> heir lord
Go	<i>m</i> bull	Sangaho	<i>m</i> entertain ment
Gocaro	<i>m</i> pasture	Sassay	<i>n</i> paddy plant
Goghātako	<i>m</i> butcher	Setthitthāṇay	<i>n</i> the royal cashier ship
Gomiko	<i>m</i> cattle owner	Singay	<i>n</i> horn
Karuṇṇay	<i>n</i> kindness	Suve	<i>inde</i> tomorrow.
Mātulo	<i>m.</i> uncle	Vajo	<i>m</i> cattle shed.
Palālay	<i>n</i> straw	Veḷḷo	<i>m</i> physician
Pemo	<i>m</i> affection		

VERBS

Dā	to give (<i>dassati</i>)	Manta	with ā to call out (<i>amantessati</i> or <i>aman tayissati</i>)
Gamu	with ni to go out (<i>niggacchissati</i>)	Ñā	with say to recognise (<i>sañjanissati</i>)
Ha	1st c (<i>jaha</i>) to abandon (<i>jahissati</i>)	Ni	with ā to bring (<i>anessati</i>)
I	with upa to approach (<i>upessati</i>)	Su	to hear (<i>soṇassati</i> or <i>sunissati</i>)
Khupa,	with pa to throw or put in (<i>paḷḷhipissati</i>)	Vadha	to kill, strike (<i>vadhissati</i>)

PĀLI SENTENCES

- | | |
|---|---|
| 1 Tena dukkheṇ jaḥissay
jhitay | 5 Nayissase gavo gāmay
suve? |
| 2 Gavo vajay bhindissante | 6 Punnāni karissayhe, sūḷay
rakkhissayhe |
| 3 Sabbanūeno santikā ekay
bhikkū uplabhissāṃhe | 7 Givo gocariya carissanta. |
| 4 Tassa santike dhammay
soṇāṃhe | 8 Goghātakikaruṇṇena vīṇā
givo vadhissante |

9	Darako bhumīyaṃ patissati	18	Gomikā gohi nandissanti
10	Bhikkhunaṃ sangahaṃ karissāṃ	19	Gunnāṃ singamā vaddhi santi
11	Mitūlassa bandhavo maṃ saṃjiniṣṣanti.	20	Gomiko gosu tittiyā na pīpuṇissati
12	Ahaṃ vejjāṃ anessāṃ	21	Ācariya! mayampi tattheva gamissāma
13	Mama puttāṃ setthittha nassa sāmikāṃ karissāṃ	22	Tumhe kiṃ karissatha ?
14	Nāhaṃ puna upesaṃ gabbhaseyyaṃ	23	Sōca setthitthānaṃ patthessati
15	Ahaṃ gopaṃ gāvūṃ yācissāṃ	24	Sujanaṃ duggatanaṃ karuṇīṇena saṃgahaṃ karissante.
16	Gavaṃ gimaṃ nessimī		
17.	Gunnāṃ tinaṃ dassīma		

TURN INTO PĀLI

1	The bulls will go for pasture	7	I shall make him the heir of bulls.
2	Thou wilt take the precepts	8	Cows affect on for calves will increase.
3.	The bulls will go out from the cattle-shed	9	The bull will eat the paddy plants in the field
4	You will see a bull in the forest.	10	We shall give alms to the bhikkhus
5.	I shall recognise my oxen	11	I shall call out my friends
6	I shall put in straw for my bull	12	I shall preach the doctrine to the bhikkhus.

LESSON XIX.

IRREGULAR NOUNS—Stem ending in a

16 Some nouns which in Sanskrit end in *a* and take *a* in Pāli for the *r* endings and they have both irregular and some of the regular forms. The Sanskrit nouns *ātman* *rājan*, *gunavat* and *gacchat* are in Pāli *atta* *rāja* *gunavanta* and *gacchanta*.

Atta *self*

	Singular	Plural
Nom	attā	attano
Voc	atta, attā	attāno
Acc	attaṃ attānaṃ	attāno
Inst	attena attana	attanebhi, attanehi
Abl	attambhā, attasmā attanā	attanebhi, attanehi
Dat & Gen	attano	attānaṃ
Loc	attani	attanesu attesu

Rāja *king*

Nom	rājā	rājāno
Voc	rāja rājā	rajāno
Acc	rājaṃ rājānaṃ	rājāno
Inst	rajena raññā	rājebhi rājehi rājubhi, rājuhi
Abl	rājamhā rājasmā राजम्हा राजस्मा	rājebhi, rājehi rājubhi rājuhi
Dat & Gen	rañño rājino	raññaṃ rājunaṃ rājānaṃ
Loc	raññe rājini rājamhi rājasmīṃ	rājusu rājesu

Gunavantu *the virtuous (man)*

Nom	gunavā	gunavanto gunavanta
Voc	gunavaṃ gunava gunavā	gunavanto gunavanta
Acc	gunavantāṃ	gunavante
Inst	gunavatā gunavan tena	gunavantebhi gunavan tehi
Abl	gunavatā gunavan tamhi gunavan tasmā	gunavantebhi gunavan tehi
Dat & Gen	gunavato, gunavan tassa	gunavatāṃ gunavan tānaṃ
Loc	gunavati gunavante gunavantamhi gunavantasmīṃ	gunavantesu

NOMINATIVE, VOCATIVE AND ACCUSATIVE CASES

	Singular	Plural
Nom	rājā <i>king</i> attā <i>self</i> gunavā <i>virtuous man</i>	rājano <i>kings</i> attano <i>selves</i> gunavanto <i>gunavāntā</i> <i>virtuous men</i>
Voc	atta, attā <i>O self</i> rāja rājā <i>O king</i> gunavaṇṇa <i>gunava</i> <i>gunava O virtuous man</i>	attano <i>O selves</i> rājāno <i>O king</i> gunavanto, gunavāntā <i>O virtuous men.</i>
Acc	attānaṃ attāṃ <i>self</i> rājanaṃ rājāṃ <i>king</i> gunavantaṃ <i>virtuous man</i>	Repeat the <i>above</i> gunavante <i>virtuous men</i>

THE IMPERATIVE⁴ MOODParassapada
Terminations

	Singular	Plural
1st Person	mī	ma
2nd Person	hi	tha
3rd Person	tu	antu

1st The conjugational signs are added on to the roots before the terminations of the imperative. The termination hi is optionally dropped and ~~hi~~ if not dropped, the preceding a is lengthened as in pac + a + tu = pacatu pac + a + hi = paca, pacāhi

	Singular	Plural
1s Pers	pac + a + mī = pacāmī <i>let me cook</i>	pac + a + ma = pacāma <i>let us cook.</i>
2nd Pers	pac + a + hi = paca pacāhi <i>cool (thou)</i>	pac + a + tha = pacatha <i>cool (you)</i>
3rd Pers	pac + a + tu = pacatu <i>he may cook</i>	pac + a + antu = pacantu <i>they may cook</i>

⁴ The chief uses of the Imperative Mood are to express (a) command (b) precept or (c) entreaty

(causal)

VERBS

Bhaja 1st c to serve (<i>bhajatu</i>)	Nasa 3rd c (caus) to destroy
Dama 5th c to train (<i>dametu</i> or <i>damayatu</i>)	demolish (<i>nāsetu</i> or <i>nasayatu</i>)
Kamu 1st c with <i>ni</i> to get out (<i>nikkhamatu</i>)	Randha 1st c (caus) to make subject to (<i>randhetu</i> <i>randhayatu</i>)
Muca 2nd c with <i>pā</i> to emit, release (<i>pamuccetu</i>) (caus)	Thana 7th c with <i>abhi</i> to set free release (<i>pamocetu</i> or <i>pamocayatu</i>)
Vasa 7th c with <i>adhi</i> to consent (<i>adhiassetu</i> or <i>adhiwasayatu</i>)	endure accept

SUBSTANTIVES

Adhammo <i>m</i> injustice un righteous deed	Kako <i>m</i> crow
Aggasāvakatthānaṃ <i>n</i> chief disciple-ship	Kuṇjaro <i>m</i> elephant
Anuduto <i>m</i> under delegate travelling com panion	Nalagāro <i>m</i> house thatched with bamboo leaves
Appamādi <i>adj</i> active	Nibbuti <i>f</i> nibbana deliverance
Bhagavā <i>m</i> The Blessed One	Pajjunho <i>m</i> cloud, rain
Buddhasāsanaṃ <i>n</i> dispensa tion of the Buddha	Pupphāsanaṃ <i>n</i> seat of flowers
Carika <i>f</i> moving or walk ing about	Sāṃsaggo <i>m</i> association
Dīgharattaṃ <i>adv</i> long	Sāriputto <i>m</i> the name of the chief disciple of the Buddha
Dutiyasāvakatthānaṃ <i>n</i> second disciple ship	Soko <i>m</i> sorrow regret
Hitam <i>n</i> benefit	Svātano <i>adv</i> belonging to the next day, tomorrow
	Vāsavo <i>m</i> Sakka, the king of gods
	Vuddho <i>m</i> elder

* The Buddha and His disciples were in the habit of journeying about from place to place living on alms and preaching to and exhorting the people

PALI SENTENCES.

(a) Command —

- | | | | |
|---|---|---|---------------------------|
| 1 | Gaccha'tha tumhe saripu'ta* | 4 | De-ettha bhikkhave dham |
| 2 | Puccha vāsavaṃ maṃ | | maṃ |
| | pañhar | 5 | Caratha bhikkhave cīrikā* |
| 3 | Caja dujanehi saṃsaggaṃ | 6 | De'tha me anuduraṃ |
| 7 | Ārabhattha nikkhamatha, yujjatha Buddhasāsaṇe | | |
| | Dhura'tha maccuno sēnaṃ, naḷigaraṃ va kuṇḍaro | | |

(b) Precept or invitation —

- | | | | |
|----|---|----|----------------------------|
| 8 | Adhiva'setu me bharte | 14 | Bhan'te mayhaṃ digharattaṃ |
| | bhagava svatanāya bhattaṃ | | hitava sukhāya imaṃ |
| 9 | De'setu bhante bhagavā | | pupphasanaṃ abhuru |
| | dhammaṃ | | hatha. |
| 10 | De'setu sugato dhammaṃ | 15 | Vasida pupphamissane |
| 11 | Pabbajetu maṃ bhagavā | 16 | Āhaṃ Gotamabuddhasa |
| 12 | Sunantu dhammaṃ saddhi | | sasane agga-sivaka'thinaṃ |
| | va sādhukaṃ | | patthesiṃ tvaṃ tassa |
| 13 | Bhante s're mayhaṃ bhik | | sasane duttiyasivakatthi |
| | khaṃ ganhattha. | | naṃ pat'hehi |
| 17 | Abbitthanāya pajjanta midhiṃ lakassa nāsava | | |
| | hikaṃ sokava randhehi maṃ ca soka pamocava. | | |

(c) Entreaty or Prayer —

- | | | | |
|----|--------------------------|----|--------------------------|
| 18 | Pālen'u rājano paja dham | 21 | Bhajatu loko dhammaṃ |
| | mena sadi | 22 | Devo vassa'u kilena. |
| 19 | Attanag damayantu | 23 | Raja bhavatu dhammiko |
| | pandita. | 24 | Dukkha pamuñcantu sat'ti |
| 20 | Caja'u loko adhammaṃ | 25 | Satt'i nibbutiṃ phusantu |

* Sariputta is vocative plural although there was only one person of that name it is however intended for Sariputta and his followers. This is usually done in Pali when addressing several persons of whom one is the leader.

48. Between any two vowels 'm' is optionally augmented as in puppha + m + sāsane = pupphamasāsane.

TURN INTO PĀLI

- | | |
|---|---|
| 1 Go and do (fulfil) unto him
the king's order | 13 Do not associate with the
bad people |
| 2 O king! give me wealth | 14 Follow the advice of your
elders |
| 3 Get out from my chamber | 15 Do not speak a lie |
| 4 Come into my house | 16 Do not drink liquors
young men! |
| 5 Release me from the regret | 17 May people become rich by
exertion |
| 6 Come let us go home | 18 Let us accumulate wealth
righteously |
| 7 Forgive the fault of children | 19 May samputto preach us
the doctrine |
| 8 Seize the thief | 20 May my friends and enemies
live happily |
| 9 Follow the advice of the
good men only | |
| 10 May the king do his order | |
| 11 May pupils follow my
advice | |
| 12 Be active always | |

11.7.13.

LESSON XX

IMPERATIVE MOOD—(Continued)

Attanopada

Terminations

	Singular	Plural
1st Person	e	amase
2nd Person	ssu	vho
3rd Person	tag	antag
1st Pers	pac + e = pace <i>let me cool</i>	pac + amase = pacamse <i>let us cool</i>
2nd Pers	pac + a + ssu + pacassu <i>cool (thou)</i>	pac + a + vho + pacavho <i>cool (you)</i>
3rd Pers	pac + a + tag = pacatag <i>may he cool</i>	pac + antag = pacantag <i>let thy may cool</i>

INSTRUMENTAL AND ABLATIVE CASES

	Singular	Plural
Inst	Attanā attena <i>by or with self</i>	Attanebhi attanehi <i>by or with selves</i>
	Raññā rājena <i>by or with king</i>	Rajubhi rajūhi rajebhi <i>by or with kings</i>
	Gunavatā gunavan <i>by or with the virtuous man</i>	Gunavantebhi gunavantehi <i>by or with virtuous men</i>
	tena	
Abl	Attana attambā attasmā <i>from self</i>	Like the
	Raññā rajambā rajasmā <i>from king</i>	respective
	Gunavata gunavantambā <i>gunavantasmā from the virtuous man</i>	instrumental plurals

INDECLINABLE PAST PARTICIPLES

18 The indeclinable past participles are formed by adding either **tuna tvana** or **tvā** to the root directly as in **su** to hear **sotuna sutvāna sutvā** having heard 'Ya' optionally takes the place of these suffixes generally in cases where an **upasagga** (a prefix) is prefixed to the root as in **anu+bhū** and **tvā=anubhuya anubhūtṽ** or **anubhavitṽ** having experienced or enjoyed In case of roots which have more than one vowel 'i' is added on to the root before this suffix **an** while in the case of some roots of this kind the final consonant is dropped as in **kas+i+tvā=kasitṽ** having ploughed **kar(a)+i+tvā=karitṽ** or **katṽ** having done

VERBS

Daha 1st c with **ava** to put **Muca**, 3rd c with **adhi** to
 in give (*olahatay*) resolve to determine
Gamu 1st c with **ā** to (causal) ex (*adhimuccatay*)
 next (*āpajjayatay* or *apamajjayatay*) **Ni**, 1st c with **vi** to put
Hū 1st c to be to become (*hotay*) away, subdue (*vinajjayatay*)

PALI SENTENCES

u

- 1 So karass anubhavaṃ vitivattassu siliyaṃ
Sitaṃ ita parittānaṃ karassu kutavaṃ kapi
- 2 Ehi godho ! nivattassu bhuñja salināmodanaṃ
- 3 Ehi tvaṃ tata Sudinna, binaṃ¹ avattitva bhoge ca bhuñjassu,
puññaṃ² ca karohi
- 4 Tvam pi samana kasassu ca vapassu ca, kasitva ca vapitva ca
bhuñjassu
- 5 Mitte bhajassu kalyane, mattaññu hohi bhojane
- 6 Tenahi tvaṃ brahmana odahassu sotaṃ dhammaṃ te desissami
- 7 Annena paṇena upatthahassu mahe³no santagune ca samma.
- 8 Yajavho tumhe brahmana yagaṃ
- 9 Cajavho duggaṇehi saṃsaggaṃ
- 10 Vinayassu mayi kankhaṃ adhimuccassu Brahmana
Dullabhaṃ dassanaṃ hoti sambuddhanaṃ abhinhaso
- 11 Carassu brahmacariyaṃ
- 12 Pavisaṃsare nagaraṃ rajanaṃ dassanaya
- 13 Gacchantāṃ mama mitte raññaṃ⁴ saddhiṃ
- 14 Ciraṃ jivantaṃ mama sahaya sukhena
- 15 Panātipatā viramaessu khippaṃ
Loka adinnaṃ parivajjayassu
Amajjapo ma ca musa bhanāhi,
Sakena dārena ca hohi tuttho

TURN INTO PĀLI

- | | |
|---|---|
| 1 May men always seek the truth | 6 May my son's good conduct please the king |
| 2 Earn wealth by exertion and be a rich man | 7 Let us go to the king's palace |
| 3 May my friends seek for deliverance | 8 Associate with virtuous friends only |
| 4 May the ministers receive wealth from their kings | 9 Let us enjoy our fortunes |
| 5 May king, become righteous | 10 Do not be angry with elders |
| | 11 Help thy elders |

- | | |
|--|--|
| 12 May the sons <u>nourish</u>
their father and mother
kindly. | 16 May the Blessed One
preach the doctrine |
| 13 Speak the truth always | 17 Do not be prone to
idleness |
| 14 Be righteous always | 18 May people's love for
righteousness increase |
| 15 May pupils follow the
good conduct of their
tutors | 19 Give alms to beggars |
| | 20 Do not be prone to pride |

16. 12-13.

yācako = beggar.

LESSON XXI

PAST PASSIVE PARTICIPLES⁴⁹ AND INFINITIVES

19 A *Participle* partakes of the nature of a verbal adjective and, as such, must agree with the noun it qualifies in gender, number and case

20 The *Past Passive Participle* is formed by adding the termination *ta* to the root directly or after the vowel 'i'

21 In the case of monosyllabic roots ending in a vowel the 'ta' is added directly as *su + ta = suta* *heard*, while in the case of roots of more than one syllable the 'ta' is added after 'i' before which the final vowel of the root is dropped as *paca + ta = pac + i + ta = pacita* = *cooked*

22 The *Infinitive of Purpose* is generally formed by adding 'tuy' to the root (The suffixes 'tave' and 'tāye' are also met with, but very seldom) 'Tuy', like the suffix 'ta' of the past passive participle above, is added either directly or after the vowel 'i'

- (a) In the case of roots ending in *ā* it is directly applied
dā + tuy = dātuy *to give*

⁴⁹ We give the Past Passive Participle first as it is very widely used in Pāli

- (b) Monosyllabic roots ending in *i* and *u* short or long change them to 'e' and 'o' respectively before the terminations of the Infinitive as

ji + tuṅ = jetuṅ to conquer

su + tuṅ = sotuṅ to hear

- (c) Sometimes *tuṅ* is added to the special base ¹⁰ as *pavatte* or *pavattaya + tuṅ = pavattetuṅ* or *pavattayituṅ to inaugurate or propagate*

RELATIVE, GENITIVE AND LOCATIVE CASES

Singular

Plural

Dat. and Gen	<i>Attano to or for, of self</i>	<i>Attānaṅ to or for, of selves</i>
	<i>Raṇṇo, rājino, rājassa to or for, of king</i>	<i>Raṇṇaṅ rājānaṅ rājūnaṅ to or for of kings</i>
	<i>Gunavato, gunavantaṣṣa to or for, of the virtuous man</i>	<i>Gunavataṅ gunavantaṅnaṅ to or for, of the virtuous men</i>
Loc	<i>Attani on or in self</i>	<i>Attanesu on or in selves</i>
	<i>Raṇṇe rājini, rājamhi, rājasmīṅ on or in king</i>	<i>Rājusu rājesu on or in kings</i>
	<i>Gunavati gunavante, gunavantamhi, gunavantasmiṅ on or in the virtuous man</i>	<i>Gunavantesu on or in the virtuous men</i>

WORDS

<i>Aciravati</i> f name of a river in India	<i>Āditta</i> p p p of ā + dīpa 3rd c to blaze
<i>Adhigata</i> f p p of adhi + gamu to understand to attain to, gain	<i>Āradha</i> p p p of ā + rabha 1st c to begin

10 The special base is that form which the root assumes before the personal terminations are added to it

Bhūjyā <i>inde p p of</i>	Maranaṃ <i>n death</i>
bhujā <i>2nd c to eat</i>	Mohaggi <i>m fire of delusion</i>
Chaddita <i>p p p of chadda</i>	Nahāyitun <i>inf of nahā</i>
<i>7th c to throw away</i>	<i>3rd c to bathe</i>
Caritum <i>inf of carā 1st c</i>	Numantita <i>p p p of ni +</i>
<i>to walk</i>	<i>manta 7th c to invite</i>
Cintita <i>p p p of cinta 3rd c</i>	Nivesanaṃ <i>n house</i>
<i>think devise</i>	Pacita <i>p p p of paca 1st c</i>
Daddha <i>p p p of dāha 1st c</i>	<i>to cook</i>
<i>to burn</i>	Pāpaka <i>adj sinful</i>
Dhammadesanā <i>f a discourse</i>	Parivuta <i>p p p of pari + vu</i>
<i>on Dhamma (Law)</i>	<i>to surround</i>
Dhammata <i>f nature charac-</i>	Parinānata <i>p p p of pari +</i>
<i>teristic</i>	<i>nā to realize</i>
Domanassaṃ <i>n displeasure</i>	Parivisitvā <i>inde p p of</i>
<i>distress</i>	<i>pari + visa 1st c to</i>
Dosaggi <i>m fire of malice</i>	<i>present offer food</i>
Dātun <i>inf of dā to give</i>	Passaddha <i>p p p of pa +</i>
Gahetvā <i>inde p p of gaha</i>	<i>sambha to calm</i>
<i>to take</i>	<i>down be quiet</i>
Gantvā <i>inde p p of gamu</i>	Pahata <i>p p p of pa + hi</i>
<i>to go</i>	<i>to send</i>
Halag <i>inde no use</i>	Pathamatarāṃ <i>adj first of</i>
Icchita <i>p p p of isu</i>	<i>all</i>
<i>(iccha) to wish for</i>	Pingalo <i>m name of a king</i>
Jarā <i>f old age</i>	Paridevo <i>m lamentation</i>
Jāti <i>f birth</i>	Pivitun <i>inf of pā 1st c to</i>
Jino <i>m conqueror of passions</i>	<i>drink</i>
Jita <i>p p p of ji to conquer</i>	Pūjā <i>f offering veneration</i>
Kata <i>p p p of kara to do</i>	Rajagahaṃ <i>n an ancient</i>
Kiccaṃ <i>n duty</i>	<i>Indian town</i>
Laddha <i>p p p of labha to</i>	Rajasabhā <i>f royal assembly</i>
<i>obtain</i>	<i>court</i>
Lokasaṇṇivāso <i>m existence</i>	Rāgaggi <i>m fire of lust</i>
<i>in the world</i>	Ruci <i>f desire pleasure</i>

Sabba <i>pro n</i> every all	Upako <i>m</i> name of a mendicant
(In <i>nom pl m</i> sabbe)	Upacita <i>p p p</i> of upa + ci
Samāhita <i>p p p</i> of sañ + a +	to accumulate
hi to concentrate	Upāyo <i>m</i> a stratagem
Sātakayugañ <i>n</i> a pair of	Uyyanañ <i>n</i> a pleasure garden
clothes	Upayaso <i>m</i> desperation
Sati <i>f</i> recollection	despair
Susambuddha <i>p p p</i> of su +	Vandita <i>p p p</i> of vanda
sañ + budha 3rd c.	1st c to adore
to realize well	Vihāro <i>m.</i> a Buddhist temple

VERBS

Kilisa with sañ 7th c to soil	Suddha with vi 3rd c to
(<i>sankileseti</i>)	purify itself (<i>vinujjhati</i>)

PALI SENTENCES

- 1 Buddhaṣṣa dhammo suto 4 Pumaṇa puññaṇ katāṇ.
- sāvahehi 5 Bhagava me nimantito
- 2 Kilesā jita Buddhena 6 Rañña lekhanāṇ
- 3 Sabbo jano hūṣito piṅgalena. pahitaṇ
- 7 Brahmuno † aradhaṇaṇ vidditvā sattesu ca kārunnatāṇ paticca
- buddhacakkhuna lokaṇ volokesi
- 8 Araddhaṇ kho pana me brahmana viriyāṇ abhosi upatthi i
- satī paṇaddho kaṇo samāhitaṇ c ttaṇ
- 9 Uditto lokasannivaso tagaggina dosagginaṇ mohagginaṇ jātīya
- jaramaranena sokehi paridavehi dukkhehi domanassehi,
- upayisehi
- 10 Attanā va katāṇ papaṇ
- Attanā ¹ sankilessati
- Iti mī akatāṇ papaṇ
- Attanā va vinujjhati
- 11 Icchāmi ahaṇ bhante Bhagavatī brahmacariyaṇ caritūṇ

* The instr. special form of puma man which is declined like attā.

† The gent. and da. special form of Brahma (of Brahma which is declined like attā)

51 Instrumental used in the sense of account re

- 12 Bodhisatto rañño nivesane bhuñjīva uyyane vasati
 13 Bodhisatto pathamatarag gantva susamadvare nisiditva
 brāhmaṇena chadditaṃ satakarugaṃ gahetva uyyanaṃ
 agamasi
 14 Bhagava mahatā bhikkhasaṅghena parivuto Rājagahaṃ paviṇi
 15 Mayag attano rūciyā viharag gantvā
 Dhammaṃ va sotuṃ piyaṃ va katun
 Danag va datuṃ na labhama
 16 Kicchena me adhiṅgataṃ
 Halaṃ dīni pakastuṃ
 Ragadosapareṭṭhi
 Nayaṃ dhammo sasambuddho

TURN INTO PĀLI

- 1 Buddha's discourse on Dhamma is heard by us
 2 He went to the Aciravati to bathe
 3 Men having followed righteousness are born in heaven
 4 The hut is burnt by the thieves
 5 The king's order is carried out by the executors
 ✓ 6 The nature of the world is realized by the wise
 ✓ 7 I wish to go to the village tomorrow with my friends
 ✓ 8 Thieves having entered the house of the rich man stole his
 wealth
 ✓ 9 The elephant was led to the river to bathe
 ✓ 10 A stratagem was devised by the wise men
 ✓ 11 Young women entered the park to play
 ✓ 12 Merit is accumulated by good men
 ✓ 13 The ascetics are invited by the king
 ✓ 14 Rewards are obtained from the king by the ministers
 ✓ 15 Virtuous men are adored by the world
 ✓ 16 Duty is done by me
 ✓ 17 Thieves fear to go to the Royal Assembly
 ✓ 18 Virtue is desired by good men
 19 Having given alms and practised the precepts people are
 born in heaven
 20 At the end of the discourse he approached the Blessed One
 and begged for pabbajā and ordination

LESSON XXII

PRESENT PARTICIPLES

23 The Present Participle active is formed by adding *anta* and occasionally *māna* to the root as *pac+anta+māna=pacanta, pacamāna* *cooking*

24 To form the present passive participle the passive sign 'ya is affixed to the root (as explained in lesson XIII rule 11 and then *māna* is added on to it, as *pac+i+ya+māna=paciyamāna* *being cooked*

25 The present active participles whose termination is 'anta are declined like *gunavantu* except the nominative and vocative singular which are —

Nominative *gacchaṃ gacchā* *going man*

Vocative *gacchaṃ gaccha gacchā* *O going man*

SUBSTANTIVES

<i>Ajjayanta</i> <i>pr act p</i> of <i>ajja</i> 7th c to earn	<i>Bhogagāmo</i> <i>m</i> village granted by a king
<i>Ajjhāsaya</i> <i>vāso m</i> <i>l n ac</i> cording to their wish or inclination	<i>Bhojiyamāna</i> (causal) <i>pre</i> <i>pass p</i> of <i>bhujā</i> to eat
<i>Akkhīrogo</i> <i>m</i> eye disease	<i>Brahmadatto</i> <i>m</i> name of a king
<i>Anokkamanta</i> <i>pre act p</i> of <i>na+ava+kamu</i> not to fall in	<i>Desenta</i> <i>pre act p</i> of <i>disa</i> . 7th c to preach
<i>Antarāmaggo</i> <i>m</i> middle of the way	<i>Divaso</i> <i>m</i> day
<i>Atikkanta</i> <i>act dec p p</i> of <i>ati+kamu</i> 1st c to pass away	<i>Dhammacakkaṃ</i> <i>n</i> wheel of law
<i>Anāthapindiko</i> <i>m</i> name of one of the chief lay disciples of the Buddha	<i>Jetavanamahavihāro</i> <i>m</i> <i>jetavana</i> —great monastery
	<i>Jivika</i> <i>f</i> livell road
	<i>Khaddanīyādi</i> <i>n</i> pills etc
	<i>Kāsi</i> <i>m</i> inhabitant of Kāsi

- 3 May people live happily earning wealth righteously and helping the poor kindly
- 4 When the king returned to his palace many soldiers were killed in the battle field
- 5 A thief lives in this forest committing theft and leading an unrighteous life
- 6 After killing anger one sleeps happily and does not feel sorry
- 7 The fruit of exertion is obtained by me
- 8 The young women going to bathe in the Ganges saw ascetics on their way
- 9 Good men having given alms and practised the precepts go to heaven
- 10 I go to the town of the Kas to inaugurate the wheel of the Law

25-V-13

LESSON XXIII

१६ In Pāli there are very few Masculine Nouns whose stem ends in *ā* and they are declined almost like *atta* the full declension is as follows —

Sā dog

	Singular	Plural
Nom	<i>sā a dog</i>	<i>sā sāno dogs</i>
Voc	<i>sā O dog</i>	<i>sa sāno O dogs</i>
Acc	<i>sānaṃ a dog</i>	<i>sāne dogs</i>
Inst & Abl	<i>sānā by with or from a dog</i>	<i>sānebhi sānehi sāhi sābhi by with or from dogs</i>
Dat & Gen	<i>sassa to for of a dog</i>	<i>sanāṃ to for or of dogs</i>
Loc	<i>sāne in or on a dog</i>	<i>sānesu in or on dogs</i>

IRREGULAR NOUNS—Stem ending in u

Satthu *the exalted One*

Singular

Plural

Nom	sattha <i>the exalted One</i>	satthāro <i>the exalted Ones</i>
Voc	satthā sattha <i>O exalted One</i>	satthāro <i>O exalted Ones</i>
Acc	satthāraṃ <i>the exalted One</i>	satthāro satthāre <i>exalted Ones</i>
Inst	satthārā <i>by or with</i> <i>the exalted One</i>	satthārebhī satthārehi <i>by or with exalted Ones</i>
AbL	satthārā <i>from the exalted</i> <i>One</i>	satthārebhī satthārehi <i>from exalted Ones</i>
Dat	satthu satthuno satthussa <i>for or to the exalted One</i>	satthārānaṃ satthānaṃ <i>to or for exalted Ones</i>
Gen	satthu satthuno satthussa <i>of the exalted One</i>	satthārānaṃ satthānaṃ <i>of exalted Ones</i>
Loc	satthari <i>on or in the</i> <i>exalted One</i>	sattharesu <i>on or in exalted</i> <i>Ones</i>

Decline the following noun like **satthu** **kattu** *doer*
bhattu *master* **hiṣband** **vattu** *speaker* **netu** *leader*
sotu *lover* **jetu** *cow* **eror** **chettu** *cutter* **dātu** *donor*
and **nattu** *grandson*

THE POTENTIAL MOOD

Parass.pada.
Terminations

Singular

Plural

- 1st Person
 2nd Person
 3rd Person

eyyāmi
eyyāsi
eyya

eyyāma
eyyātha
eyyug

AITANQIADA.

Terminations

Singular

Plural.

1st Person

eyyaṇ.

eyyāmhe

2nd Person

etho

eyyavho

3rd Person

etha

eraṇ

27 To form the verbs of this kind the conjugational signs must be added to the roots before the terminations. In the third person singular the 'eyya' is optionally changed into e

IARASSAPADA

Singular

Plural

1st Pers **pac + eyyāmi =**
paceyyāmi, *I may,*
could, or should cook

pac + eyyāma = paceyyāma
we should cook

2nd Pers. **pac + eyyāsi =**
paceyyāsi *thou*
shouldst cook

pac + eyyātha = paceyyātha
you should cook

3rd Pers **pac + eyya + e =**
paceyya, pace
he should cook

pac + eyyuṇ = paceyyuṇ
they should cook

ATTANOPADA.

Singular.

Plural

1st Pers **pac + eyyaṇ = paceyyaṇ**
I should cook

pac + eyyāmhe = pacey
yāmhe *we should cook*

2nd Pers **pac + etho = pacetho**
thou shouldst cook

pac + eyyavho = paceyy
vho *you should cook*

3rd Pers **pac + etha = pacetha**
he should cook

pac + eraṇ = pacerāṇ
they should cook

28 The prefix *pac-* expresses (1) prohibition, commands, prayers wishes, etc, and (2) is used in independent

clauses implying these. It is also used in conditional sentences in which one statement depends on the other as its reason or condition. In this case it resembles the English subjunctive. When it is used in conditional sentences it is optionally preceded by *sace*, *ce*, or *yadī* if

WORDS

Adinna <i>p p p</i> of <i>na + dā</i> not to give	Kanha <i>adj</i> black, sinful demeritorious
Āgata <i>ad p p</i> of <i>ā + gamu</i> to return	Kotthāso <i>m</i> part; portion.
Akkodho <i>m</i> absence of envy or anger	Laddhu <i>inf</i> of <i>labha</i> to gain get obtain
Ahikavādī <i>m</i> liar	Lokādhamo <i>m</i> meanest of the world
Arahanta <i>m</i> he who does not commit sin even secretly he who has attained the final stage of sanctific ation	Lokavaddhano <i>m</i> progress of the world
Asādhū <i>adj</i> bad	Medhāvī <i>f</i> wise man
Cittakleso <i>m</i> mental passion	Micchāditthi <i>f</i> false view
Gutta <i>p p p</i> of <i>gupa</i> 7th c to protect	Nicca <i>adj</i> permanent ever lasting
Hina <i>adj</i> mean	Pathamaṇ <i>adv</i> at first
Jātidhammo <i>m</i> he whose nature is birth or one subject to birth.	Pathamavayaṇ <i>n</i> first age
Kadariyaṇ <i>n</i> singleness	Patirūpa <i>adj</i> fit, suitable.
Kamaratisanthavo <i>m</i> int racy with sensual pleasures	Purisādhamo <i>n</i> meanest of men
	Sādhu <i>adj</i> good
	Suddhāvāso <i>f</i> holy abode
	Sukkhāvahā <i>adj</i> productive of happiness
	Uccayo <i>m</i> accumulation
	Vippahīya <i>rule p p</i> of <i>vi +</i> <i>pa + hā</i> to abandon entirely

INDECLINABLES

Ce if Sace if Yadi

VERBS

Rudha 3rd c with **ni** to **Visa** 1st c with **ni** (causal)
 cease perish (*nirujjheyya*) to cause to fix to
Sasa 1st c with **anu** to advise place, to establish
 (*annasaseyya*) (*niseseyya*)
Bhū 1st c (causal) to develop **Yuja** 2nd c with **anu** to
 (*bhucceyya*) follow (*annuyu jeyya*)*

PĀLI SENTENCES

- 1 Satthi bhikkhunaṃ dhammaṃ devesya
- 2 Setthi aya satthiṃ naṃ nimantoyya
- 3 Ahaṃ Buddho bhaveyyaṃ
- 4 Maṃ tumbhaṃ netaro bhaveyyaṃ me
- 5 Gamaṃ vo gaccheyyaṃ ittha
- 6 Gamaṃ no gaccheyyaṃ ma
- 7 Yadi so pathamāyaṃ pabbajeyya araha bhaveyya
- 8 Sace saṅkharaṃ niccā bhaveyyuṃ na nirujjheyyaṃ
- 9 Suddhivāsesu cīhaṃ Sāriputta devesu saṃsareyyaṃ nayimaṃ
 lokāṃ punaragaccheyyaṃ
- 10 Suddhivāsesu cīhaṃ Sāriputta ujjayeyyaṃ nayimaṃ lokāṃ
 punaragaccheyyaṃ
- 11 Aho vata maṃ na jītiḍḍhammi assima na ca vata no jīti
 āgaccheyya

* If there are any two vowels, 'u' or 'r' is optionally inserted as in
 va + imaṃ = nayimaṃ paṇa + d + va = paṇaḍḍhaṃ jeyya

- 12 Sac ayaṇ pāpako bhāveyya na satthū santiko nisiditvā
dhammaṇ suneyya
- 13 Tumhe gāmaṇ vīlumpitvā mayhaṇ upaddhaṇ dadeyyātha
- 14 Tumhe satthāraṇ nimantetvā mayhaṇ aroceyyavho
- 15 Na bhaje pāpake mitte, na bhaje purisaḍḍhamē,
Bhajetha mitte kalyāṇe bhajetha pūrisuttame
- 16 Ma pamaḍam anuyūñjetha mā kumaratisanthavaṇ
- 17 Cittaṇ rakkhettha medhavi, cittaṇ guttaṇ sukhavahaṇ
18. Kanhaṇ dhammaṇ vippahāya sukkaṇ bhavetha bhikkhavo
- 19 Pariyodapoyya attanaṇ cittaḷlesohi paṇḍito
- 20 Papaṇ ce puriso kayira na taṇ kayira punappunaṇ
Na tamhi chandaṇ kayirātha dukkho pāpaṣa uccayo
- 21 * Puññaṇ ce puriso kayira kayirātha etaṇ punappunaṇ
Tamhi chandaṇ kayirātha sukho puññaṣa uccayo
- 22 Hinaṇ dhammaṇ na seveyya pamaḍena na saṇṭaso
Micchāditthiṇ na seveyya na siya lokavādhiṇo
23. Attānam eva pithamaṇ patirupe niveṣayo
Atha ñāmaṇ anusīseyya na kilēsoyya paṇḍito
- 24 Akkodhena jīṇe kodhaṇ, asādhunā sādhuṇā jīṇe
Jīṇe kodāṇaṇ dānena saccena alikavāḍinaṇ
- 25 Sace sā migāṇ passeyya tamaṇudhāveyya

TURN INTO PĀLI

- 1 Pupils should salute their teachers with affection
- 2 Let us sit here under the shade of this tree
- 3 Kings should protect their subjects diligently
- 4 No man shall destroy any life
- 5 No man shall take what is not given to him
- 6 Thou shalt not commit sin
- 7 * Do not plunder the king's palace
- 8 Do not tell lies speak only the truth
- 9 If I had gone to Benares I should not have returned home
today

* The prefix *al* has in some cases an imperative sense

The *ya* after the roots ending in *ā* is in some instances changed into *eyya*, and after *garaha* into *yhā* and the root itself is changed into *gāra*

Pā+ya=peyya that should be drunk

Dā+ya=deyya that should be given

Garaha+ya=gārayha that should be despised
censured or insulted

d The final consonant of the root is dropped when it is followed by *icca*, as **kar+icca=kecca** must ought should be done

e The *teyya* is added only to the roots ending in *ā* as **ñā+teyya=ñāteyya** should be known

WORDS

Adhika <i>adj</i> exceeding sur passing superior to	Bhikkhuni <i>f</i> nun
Ananunāta <i>p</i> ; ; of na (not) + anu + nā 5th c to grant permit, consent to	Dakkhina <i>adj</i> southern
Antevāsiko <i>m</i> pupil	Dātabba <i>pot</i> 1st c p of dā 1st c to give
Avajāntabba <i>pot</i> 1st c p of ava + nā 5th c to deprecate	Divā <i>inde</i> on day
Ātappaj <i>n</i> energy, exertion	Ekacca <i>pro n</i> certain
Anupavajja <i>pot</i> 1st c p of na (not) + upa + vada 1st c to blame	Evarupa <i>adv</i> such of this sort
Brahmacariyaj <i>n</i> celibate life	Garukatvā <i>inle</i> p p of garu + kara 6th c to revere
Bhajtabba <i>pot</i> 1st c p of bhaja 1st c to serve to adore	Ināyiko <i>re</i> debtor
Bhavana <i>n</i> virtuous man	Jāta <i>adj</i> p p of Jāna 7th c to be born
	Karaniya <i>pot</i> pass p of kara 6th c to do
	Kattabba <i>pot</i> pass p of kara 7th c to do
	Ko <i>pot</i> <i>n</i> some of his who
	Macco <i>n</i> man

Matāpitāro <i>m plu</i> parents	Sāmmannitabba <i>pot pass p</i>
Ñateyya <i>pot pass p of</i> ñā	of say + mana 3rd c
5th c to know.	to decide agree to,
Pabbājetabba <i>pot pass p of</i>	select
pa + vāja 1st c	Saraja <i>adj</i> dusty
(causal) to admit into	Sevitabba <i>1st pass p of</i> sevū
order	1st c to serve associ-
Pacchima <i>adj</i> western	ate with
Pāletabba <i>pot pass p of</i> pāla	Sikkhā <i>f</i> precept
7th c to protect	Sīlaṇ <i>n</i> precept moral practice
Parivenaṇ <i>n</i> cell, monastery	Thaketabba <i>pot pass p of</i>
Pattābba <i>pot pass p of</i> pada	thaka 7th c to
3rd c to come approach	close
Payirupāsītābba <i>pot pass p</i>	Uposathāgāraṇ <i>n</i> the hall
of pari + upa + asa to	or chapel where the
sit beside attend on,	uposatha service is
associate with honour	held
Posaṇṇiya <i>pot pass p of</i> pusa	Uṇhakālo <i>m</i> summer hot
7th c to nourish	weather
Pūjaṇiya <i>1st pass p of</i> pūja	Uklāpa <i>adj</i> rubbish
7th c to adore	Uttara <i>adj</i> northern
Pubba <i>adj</i> eastern	Vandanīya <i>pot pass p of</i>
Rājabhato <i>m</i> soldier	vanda 1st c to
Samajātika <i>adj</i> having equal	adore salute
birth	Vātapāno <i>m</i> window
Sakkatvā <i>inle p p of</i>	Vaddhitabba <i>1st pass p of</i>
sā + kara 6th c to	vaddha 1st c to
honour	grow
Sākīyo <i>m</i> an ancient royalty	Vivaritabba <i>1st pass p of</i>
in India	vi + vara 1st c, to
Sammajjitābba <i>pot pass p</i>	open
of say + majja 1st c	Paṭajipāṇ <i>adv</i> as long as life
to sweep	lasts

VERB

Vā 3rd c to blow (vayati)

PĀLI SENTENCES

- 1 Evaṃ jātena maccena kaṭṭabbāṃ kusalaṃ bahug
- 2 Gamanena na pattabbo lokassa anto kudacaman
- 3 Paletabbā bhikkhuniḥ sikkhā
- 4 Na bhikkhave ekasmiṃ āvase dve uposathagārīni sammannaṃ
tabbāni
- 5 Tag te jāvajirāṇāṃ na karaniyaṃ
- 6 Ajj eva kiccāṃ ātappaṃ ko jaṇhī maraṇaṃ suve
- 7 Nāteyyā lokassa dhammatā vibudhehi
- 8 Mātāpitāro puttadhītarehi vandaniyā oṇ pūjanīyā ca sadā
- 9 Sace unhakālo hoti, divā vātapinaṃ thaketabbā, rattin
vāritabbā
- 10 Sace sitakālo hoti divā vātapinaṃ vāritabbā, rattin
thaketabbā
- 11 Na bhikkhave ananūñīto mātāpitūhi putto pabbajetabbo
- 12 Na bhikkhave rājabhato pabbajetabbo
- 13 Na bhikkhave mātāyo pabbajetābbo
- 14 Sace dakkhiṇā sarajā vātā vīyanti dakkhiṇā vātipīnā
thaketabbā
- 15 Sace uttarā sarajā vātā vīyanti, uttarā vātipīnā thaketabbā
- 16 Sace parivenaṃ ukkīpaṃ hoti parivenaṃ sammajjitabbāṃ
antevaṣikena
- 17 Idha bhikkhave ekacco puggalo bhoṇo hoti silena samādhinā
paññāya evaṇṇo bhikkhave puggalo na sevītabbo, na
bhajītabbo na payirupisītabbo
- 18 Idha bhikkhave ekacco puggalo sadiso hoti silena, samādhinā,
paññāya, evaṇṇo bhikkhave puggalo sevītabbo, bhajī
tabbo, payirupisītabbo
- 19 Idha bhikkhave ekacco puggalo adbhiko hoti silena, samādhinā
paññāya evaṇṇo bhikkhave puggalo sakkatvā, garukatvā
sevītabbo payirupisītabbo

TLPN INTO PALI

- 1 Meritorious acts should be done, precepts should be practised and celibate life should be led.
- 2 If the western winds blow the western windows should be closed
- 3 If the eastern winds blow the eastern windows should be closed.
- 4 He should not be blamed by wise men
- 5 Brahmadatta's daughters should be praised.
- 6 A slave must not be admitted into the Order
- 7 A daughter whose birth is equal to mine should be given to me by the sakiyas
- 8 Parents should be well looked after by their sons and daughters
- 9 Bad men must not be associated with
- 10 Sons and daughters should be well nourished by their parents
- 11 Parents' affection for their sons and daughters should be increased
- 12 Parents ought to be adored by their sons and daughters

LESSON XXV

IRREGULAR NOUNS—Stem ending in *ū* —*abhibhū* conqueror

	Singular		Plural
Nom	<i>abhibhu</i> conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> conquerors
Voc	<i>abhibhu</i> O conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> O conquerors
Acc	<i>abhibhuṃ</i> conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> conquerors

The rest like *sabbaññū*

IRREGULAR FUTUR NOUNS—Stem ending in *a* —*mana** mind

Nom	<i>manag, mano</i> mind	<i>manā manāni</i> minds
Voc.	<i>mana manā</i> O mind	<i>manā manāni</i> O minds
Acc	<i>manag mano</i> mind	<i>mane manāni</i> minds

* Some grammarians take *manas* as the stem but as the final *s* appears only in comparative & w of the case I have preferred to take the stem as above.

	Singular	Plural
Inst	manasā, mānena <i>by or with mind</i>	manebhū manehū <i>by or with minds</i>
abl	manasā manambā manasmā <i>from mind</i>	manebhū manehū <i>from minds</i>
Dat	manaso manassa <i>to or for mind</i>	manānaṃ <i>to or for minds</i>
Gen	manaso manassa <i>of mind</i>	manānaṃ <i>of minds</i>
Loc	manasi mane mānamhi manasmīṃ <i>on or in mind</i>	manesu <i>on or in minds</i>

It should be remarked that the following nouns must be declined like **manag**

ॐ ॐ ॐ ॐ

Manag sirag urag tejag rajag ojaṃ vayaṃ payag
Yasag tapag vacag cetag evaṃ adī manogano

WORDS

Alāto	m name of a person	Kodhābhū	m conqueror of anger
Abhūbhū	m conqueror	Lomaṃ	n hair, fur
Angiraso	m the Bullha	Malag	n dirt, dust stn.
Añjali	m respectful salu- tation performed by rusing the joined hands to the forehead	Mahāmuni	m the great monk
Appasādo	m displeasure	Maccheravinayo	m subju- gation of stupidity
Ayag	n iron	Manag	n mind
Assa	ger sing of ima the	Nabho	m sky
Bhānumantu	m the sun	Pappuyya	the 1 1 of pa + apa the to approach
Cetap	n thought mind	Parapuggalo	m other person
Chando	m wish, desire m tion	Parasatto	m other being
Doso	m malice anger	Parivittakko	m reflection thought
Etag	act + n of eta the that	Paricca	m the 1 1 of pari + let to perceive
Kassapo	m name of a person		unkind per strain

Piya <i>a/l</i> affectionate pleasant, beloved loving	Sārambho <i>n</i> injury in return retribution retaliation
Sabbābhībhū <i>n</i> conqueror of all	Siraṇ <i>n</i> head
Sabbaloko <i>m</i> whole world every being	Supanīhita <i>pass p l</i> of su + pa + ni + hi 5th c to keep firm
Sabbavidu <i>n</i> he who knows all	Santi <i>f</i> serenity
Sannidhaya <i>in le p p</i> of san + ni + dha 1st c to bear keep	Upasanta <i>a/l</i> serene
Sadhukaṇ <i>adv</i> well	Uraṇ <i>n</i> heart breast
Samutthita <i>pass p p</i> of saṇ + u + thā 1st c to rise, originate	Utthaya <i>in le l p</i> of u + thā 1st c to rise up
	Vacaṇ <i>n</i> word
	Vigatavalāhaka <i>a/l</i> that is freed from clouds
	Vitamalo <i>m a/l</i> stainless

° VERBS

Pura 1st c with ā to fill gradually increase (<i>apurati</i>)	Ña 5th c with pa to realize (<i>ñajanoti</i>)
Ruca 1st c with vi to shine clearly (<i>ruvati</i>)	Sida 1st c with pa to be pleased satisfied (<i>savidati</i>)
With ati to shine exceedingly (<i>ativati</i>)	Sajja 7th c with vi to send forth to answer (<i>viissajjeti</i>)
Dubha 1st c to injure (<i>dubhati</i>)	

1 ALI SENTENCES

- | | |
|--|---|
| 1 Sabbābhībhū sabbavidū
ham aśmī | 4 Eśā bhīyo paśīdāmi sutvāna
munino vaco |
| 2 Maṇo eassa supanīhito | 5 Tava vaco sutva
paśīdanti |
| 3 Kassapaṇṇa vaco sutva
Vāto etadabravi | 6 Pīpa maṇo nivaraye |

* The term nat on o followed by a con or ant is optionally changed into a as in eso + bhīyo — eśābhīyo

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are **sabba** every, all **ta** that **eta** this **ima** this **ya** who which that (relative) **kiṃ** who? which? what? (interrogative) **amha** I or we **tumha** thou or you **amu** this that etc Of these the Personal Pronouns viz **amha tumha** and **ta** have been already declined fully with necessary explanations in previous lessons

33 The following three terminations are peculiar to Pronouns of the masculine and neuter gender stem ending in **a** and the following four are peculiar to the Pronouns of the feminine gender stem ending in **ā** in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singulars : **narāya narā** and **nare** respectively and the Nominative Plural **narā** in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ	esānaṃ
	Feminine			
	Singular		Plural	
	Dative and Genitive	assa	saṃ sānaṃ	
	Locative	assaṃ		
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	sabbo	sabbam	sabbe	sabbāni
Voc	sabba	sabbā	sabbe	sabbāni
Acc	sabbam		sabbe	sabbāni
Inst.	sabbena		sabbebhi	sabbhehi
Abl.	sabbamhā	sabbasmā	sabbebhi	sabbhehi
Dat	sabbassa		sabbesaṃ	sabbesānaṃ
Gen	sabbassa		sabbesaṃ	sabbesānaṃ
Loc	sabbamhi	sabbasmiṃ	sabbesu	

- 7 So parasattānaṃ parapoggalīnaṃ cetasaṃ ceto paricca pajanāti
 8 Luddho manasā pucchite pañhe vacasaṃ vissajjoti
 9 Chandaṃ dosaṃ bhayaṃ mohā yā dhammaṃ nātivattati
 Apurati tassa yaso sukkapakkhe va candimā
 10 Yaso kittaṃca pappoti yā mittānaṃ na dōbhati
 11 Vineyya sarambhaṃ appa 14 Ghātena va bhunjassa
 sīdan ca cetaso pāyasā va
 12 Na so mayhaṃ manaso piyo 15 Urasā lomīni jīyanti
 13 Evaṃ cetaso parivattāko 16 Urasā panidāhissimā
 udapādi 17 Acariyo sirasaṃ vanditabbo
 18 Sirasā añjalīṃ katvā vand tabbaṃ
 19 Etam atthaṃ cetasaṃ sannidhīya sīdhukaṃ puññāni karotha
 20 Ayasaṃ va malaṃ samutthitāṃ tadutthīya tam eva khīdati
 21 Aciraṃ isinaṃ bruhū taṃ sunoma vaco tava
 22 Upasanto sukhaṃ seti santīṃ pappuvāya cetaso
 23 Macchejavinaṃ ye yuttaṃ, saccaṃ kodhabhūbhūṃ naran
 Taṃ ve deva tvaṃ tassa abhū sūppuriso iti
 24 Cando yathā vigatavalābake nabhe
 Virocati vīṭimalo va bhānumā
 Evaṃ pi angirasa tvaṃ mahamuni!
 Atirocasi yasasaṃ sabbalokaṃ

TURN INTO PĀLI

- 1 He wins merit [does merits] by word and goes to heaven
- 2 Try to acquire the serenity of mind
- 3 He having cooked rice with milk gave it to the Blessed One
- 4 She is older than an age
- 5 That which is thought by the mind should be expressed by word
- 6 Keep this in mind well
- 7 Keep your mind free from passions and seek for peace
- 8 The Enlightened One obtained serenity of mind
- 9 They listened to the Blessed One's word
- 10 He fell at the feet of the Blessed One his head touching the ground and saluted Him

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are **sabba** every all **ta** that **eta** this **ima** this **yā** who which that (relative) **kiṃ** who? which? what? (interrogative) **aṃha** I or we **tumha** thou or you **amu** this that etc Of these the Personal Pronouns viz **aṃha** **tumha** and **ta** have been already declined fully with necessary explanations in previous lessons

33 The following three terminations¹ are peculiar to Pronouns of the masculine and neuter gender stem ending in **a** and the following four are peculiar to the Pronouns of the feminine gender stem ending in **ā** in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singulars, i.e. **narāya** **narā** and **nare** respectively and the Nominative Plural **narā** in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ eśānaṃ	
	Feminine			
	Singular		Plural	
	Dative and Genitive		assaṃ sānaṃ	
	Locative		assaṃ	
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	sabbo	sabbam	sabbe	sabbāni
Voc	sabba sabbi		sabbe	sabbāni
Acc	sabbam		sabbe	sabbāni
Inst	sabbena		sabbebhiṃ sabbehi	
Abl	sabbamhaṃ sabbasmaṃ		sabbebhiṃ sabbehi	
Dat.	sabbassa		sabbesaṃ sabbesinaṃ	
Gen	sabbassa		sabbesaṃ sabbesinaṃ	
Loc	sabbamhiṃ sabbasmim		sabbesu	

Feminine

	Singular	Plural
Nom	sabbā	sabbā sabbāyo
Voc	sabbe	sabbā sabbāyo
Acc	sabbāṇ	sabbā sabbāyo
Inst	sabbāya	sabbābhi sabbāhi
Abl	sabbāya	sabbābhi sabbāhi
Dat	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Gen	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Loc	sabbassaṇ sabbāyaṇ	sabbāsu

Eta is declined like ta in all genders

Ima this

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	ayaṇ	idaṇ imaṇ	ime	ime imāni
Acc	imaṇ	idaṇ imaṇ	ime	ime imāni
Inst	anena iminā		ebhi ehi imebhi, imehi	
Abl	asmā amhā imasmā imamhā		ebhi ehi imebhi imehi	
Dat & Gen	assa imassa		esaṇ esānaṇ imesaṇ imesānaṇ	
Loc	asmiṇ imamhi imasmiṇ		esu imesu	

Feminine

	Singular	Plural
Nom	ayaṇ	imā imāyo
Acc	imaṇ	imā imāyo
Inst. & Abl	imāya	imābhi imāhi
Dat & Gen	assāya assā imissāya imaya missā	āsāṇ āsānaṇ imāsaṇ imāsānaṇ
Loc	assaṇ missaṇ imāyaṇ imāyaṇ	imāsu

31 *Eka* singular when it means one but it takes both numbers when it means certain order and unequal and is declined like *sabba* common to all genders but in feminine it differs a little as follows —

	Singular	Plural
Nom	<i>ekā</i>	<i>ekā ekāyo</i>
Acc	<i>ekaṃ</i>	<i>ekā ekāyo</i>
Inst & Abl	<i>ekāya</i>	<i>ekābhi ekāhi</i>
Dat & Gen	<i>ekissā ekassā ekāya</i>	<i>ekāsaṃ ekāsānaṃ</i>
Loc	<i>ekissaṃ ekassaṃ ekāyaṃ</i>	<i>ekāsu</i>

32 The cardinal numeral *dve* is declined only in the plural and is common to all genders the declension of which is as follows —

Nom & Acc	<i>dve dve</i>
Inst & Abl	<i>dvībhi dvīhi dvebhi dvehi</i>
Dat & Gen	<i>dvinnāṃ dvinnāṃ</i>
Loc	<i>dvesu dvīsu</i>

WORD

<i>Agga</i>	ad el el excellent	<i>Katama</i>	ad el el excellent
<i>Anicca</i>	by impermanence	<i>Kolito</i>	by of persons
<i>Asanta</i>	ad el el no existent	<i>Manto</i>	clan
<i>Bhuto</i>	in the past	<i>Modakan</i>	in sweet
<i>Dinna</i>	by of old	<i>Marananta</i>	ad el el in
<i>Devarāja</i>	Dee king		leath
<i>Dve</i>	num two	<i>Pahiya</i>	in el el of pa+
<i>Ekamatika</i>	ad el el example		hi 3rd el to
<i>Ima</i>	by el el		ad el el
<i>Jatadarako</i>	in the son of a	<i>Paraloko</i>	by el el of pa+
	in	<i>Patthita</i>	by el el of pa+
<i>Jetthakase'thi</i>	in el el of el		the to el el
	cast		by el el

Pingalo <i>m</i> name of a king	Tanti <i>f</i> string (of a lute)
Sabba <i>pron</i> every all	Upatisso <i>m</i> name of a per son
Sankhāro <i>m</i> conformations	Upatthambhahhūta <i>adj</i>
Santuttha <i>adj</i> contented	supportive
Subhāsita <i>pass p p</i> of su+ bhāsa 1st c to speak well	Vijayo <i>m</i> victory
	Vyasanag <i>n</i> ruin

VERBS

Jagga 1st c with pati to bring up to nourish (<i>jalijaggati</i>)	Idha 3rd c with saṃ to accomplish (<i>saruggati</i>)
--	---

PALI SENTENCES

- 1 Sabbo jano higsito Pingalena
- 2 Sabbo sankhara aniccā
- 3 Sabbo sattā marissanti maranantaṃ hi jīvitaṃ
- 4 Paralokaṃ gacchantenā pana sabbag paṭiya gantabbag
- 5 Sabbeva ekamatikehi bhav itabbag.
- 6 Satthi sabbesaṃ dhammaṃ desesi
- 7 Sabbesaṃ vo subhāsitaṃ
- 8 Iminā patthitam eva dinnag
- 9 Sabbe va pidesu n pativā Satthitaraṃ siraśi vanhigsu
- 10 Ayag mama puttasu antimo tasma imag sammā posetha
- 11 Ime pi imel i patthitam eva labhigsu
- 12 Ayag dhammadesanā Tathigatena kattha bhāsita?
- 13 Tvaṃ etasmaṃ pībbate vasa ahaṃ imasmaṃ pabbate vasissimā
- 14 Ete bhikkhave dve sahiyaki āgamissanti Kholo ca
Upatisso ca
- 15 Itag me aggag saviakayugag bh avissati
- 16 Imag mantag vatā imag tantig i ahara
- 17 Imā etassa upatthambhahhūta etisaṃ vyasanag kariss mī.
- 18 Te Bhagavantaṃ etad avocun

- 19 Ayaṃ devarāṇi amhehi cintitaṃcintitaṃ sabbaṃ deti aho vata
naṃ passeyyama.
- 20 Eso amhakaṃ raṇi o putto tasmā sammā enaṃ patijaggetha
- 21 Dve me bhikkhave dhammā lokāṃ pīrenti katame dve?
Hiri ca ottappaṇa
- 22 Sunakho tesāṃ kathāṃ sunanto va atthīsi
- 23 Imasmiṃ pana nagare aṇṇatādāraṃ jettakasetthi bhavissati
- 24 Imasmiṃ asati mama putto'va setthitthanaṃ labhissati

pāthasālā = 27x

TUPA INTO PALI

- | | |
|--|--|
| 1 These men rejoice at the
victory of their king | 10 There are fish in this
river |
| 2 These girls wear garlands
and ornaments | 11 The result of this also will
take place in future |
| 3 I shall kill him with this
sword | 12 These men have come from
those villages |
| 4 Give some sweetmeats to
these girls and those
boys | 13 In that forest this ascetic
lived for a long time. |
| 5 An elephant fell down from
this mountain | 14 These are the children of
your brother |
| 6 I shall live in this house
and you will live in
that house | 15 She is Deṇadatta's sister |
| 7 I saw that soldier running
away from the battle field. | 16 Take you all this wealth |
| 8 By this meritorious act I
shall be born in heaven | 17 This is the wealth of your
parents and brothers |
| 9 All the boys of this village
go to that school | 18 The king gave all the girls
these presents |
| | 19 All people wish for wealth
and praise |
| | 20 May all be happy and
contented |

LESSON XXVII

PRONOUNS —(Continued)

Ya who which or that (relative) ²⁴

	Singular		Plural	
	Masculine	Neuter	Masculine.	Neuter
Nom	yo	yaŋ	ye	ye, yān.
Acc		yaŋ	ye	ye, yān
Inst		yena		yehi, yehi
Abl		yamhā yasmā		yebhi, yehi.
Dat & Gen		yassa		yesaŋ yesānaŋ.
Loc		yamhi, yasmaŋ		yesu

	Feminine	
	Singular	Plural
Nom	yā	yā yāyo
Acc	yaṇ	yā yāyo
Inst	yāya	yābhi yāhi
Abl	yāya	yābhi, yāhi
Dat & Gen	yāya yassā	yāsas, yāsānag
Loc	yāyaṇ yassan	yāsu.

51 The relative *ya* is used in conjunction with *'ia* in complex sentences. Then the clause beginning with the relative is generally placed first while the other containing its antecedent is put last. The relative agrees with *'ia*'s antecedent in gender number and case, but on some occasions it does not agree in case.

Example — \mathbb{R}^n is a vector space over \mathbb{R} with the usual addition and scalar multiplication.

the necklace

But the clause containing the relative is placed last for the sake of emphasis.

*Εξαιρετική — Να εστιάσουμε να κάνουμε προβλεψή, λέει η πολιτική μηχανική — ιδιαιτέρως
ιδιαιτέρως — να εστιάσουμε να κάνουμε προβλεψή*

Na a kati yatha na kati vitha it is not an assembly
where I see any rulers

Kiṃ who which or what (interrogative)

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	ko	kiṃ kaṃ	ke	ke, kāni
Acc	kaṃ	kiṃ kaṃ	ke	ke kāni
Inst	kena		kebhī kehi	
Abl	kamhā, kasmā		kebhī kehi	
Dat & Gen	kassa kissa		kesaṃ kesānaṃ	
Loc	kamhi, kasmīṃ, kamhi kimhi		kesu	

Feminine

Singular

Plural

Nom	kā	kā kāyo
Acc	kaṃ	kā kāyo
Inst	kāya	kābhī kāhi
Abl	kāya	kābhī kāhi
Dat & Gen	kāya, kassā	kāsaṃ kāsānaṃ
Loc	kassaṃ, kāyaṃ, kāyaṃ	kāsu

Amu this

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	asu	aduṃ amuṃ	amu, amuyo	amū, amuni
Acc	amuṃ	aduṃ, amuṃ	amu amuyo	amū amūni
Inst	amunā		amūbhi amūhi	
Abl	amunā, amumhā, amusmā		amūbhi, amuhi	
Dat & Gen	amuno, amussa		amusaṃ amūsānaṃ	
Loc	amumhi, amusmīṃ		amusu	

Feminine

Singular

Plural

Nom	asu	amū, amuyo
Acc	amuṃ	amū amuyo
Inst	amuyā	amūbhi, amūhi
Abl	amuyā	amubhi, amuhi
Dat & Gen	amuyā, amussā	amusaṃ amūsānaṃ
Loc	amussaṃ, amuyaṃ	amusu

36 'Yo' is used with koci in all genders as m yo
 'koci f yā kaci n yaṃ kiñci &c both Pronouns together
 meaning --whosoever whoever whatever anyone anything

WORDS

Abhikkanta <i>adj</i> beautiful glorious	Kannanāsaṅ <i>n</i> ear and nose
Addhiko <i>m</i> traveller	Mādisa <i>pronominal adj</i> (person) like me
Amataṅ <i>n</i> immortality	Nirodho <i>m</i> destruction
Āsavakkhaya <i>m</i> extinction or cessation of passions	Obhasayanta <i>m pre act p</i> ava + bhāsa, 1st c (causal) to ^{shine} come
Āvuso <i>inde</i> brothers or brethren a form of address used for the junior monks by the senior ones	Pannākāro <i>m</i> reward
Bhaginī <i>f</i> sister	Pahānaṅ <i>n</i> emancipation destruction
Hetu <i>m</i> original cause	Pāpaka <i>adj</i> sinful
Hetuppabhava <i>adj</i> sprung from a cause	Samatho <i>m</i> peace
Iddhi <i>f</i> magic power	Sanghamajho <i>m</i> centre of The Order
Jalanta <i>m pre act p</i> of jala 1st c to shine	Santa <i>act pre p</i> of asa 2nd c to be
Jambudīpa <i>m</i> the continent India	Uddissa <i>inde p p</i> of u + disa to point out declare recite (on account of, with reference to)
Jino <i>m</i> the conqueror of passions	Upako <i>m</i> name of a mendicant
Kāraṇaṅ <i>n</i> reason, cause	Vādī <i>m</i> speaker one who says
	Vaṇṇo <i>m</i> effulgence

INDECLINABLES

Tava <i>adv</i> till yet, still	Yava until while as long as
--	------------------------------------

VERBS

PĀLI SENTENCES

- 1 Yo amhi⁵āy pathamaṃ amataṃ adhigacchati so aroceti
- 2 Tam' ahaṃ purisaṃ hiyo paṇiṃ tam ev' ihamaṃ
- 3 Kaṃ'si tvaṃ avuso uddisa jabbajit² ?
- 4 Ye dhammā hetuppabhavā tesāṃ hetuṃ Tathagato
Āha tesāṃ ca yo nirodho esaṃ vidi mahās⁵ūnāno
- 5 Ko me vandati pīḍani idhaya yasaṃ jalaṃ
Abhikkantaṃ vannaṃ sabba obhasayan diṣa
- 6 Ko va te sat⁴ha ? Kassa vi tvaṃ dhammaṃ rocess² ?
- 7 Ken'eso paṇṇikāro pesito ?
- 8 Ko va te pitā ? Kuto agacchasi ? Kulaṃ gacchasi ?
- 9 Janapadassa kiṃ bhavissati ? Ko va tvaṃ rak⁴hati ?
- 10 Bhagini¹ kiṃkarana kujjhasi ? Ki⁴karana hasasi ?
- 11 Brāhmaṇa¹ kadi tayā mayhaṃ piṇḍhanaṃ dinnam ?
- 12 Yaṃ jitaṃ taṃ sanghamaphe pucchanta, santaṃ atthi ti
vattabbag aśantaṃ natthi ti vattabbhaṃ
- 13 Idani sī kubiṃ ? Ka maṃ pakkosati ?
- 14 Samatho bhikkhave bhavito kam'attham'anubhoti² cittaṃ
bhaviyati
- 15 Cittaṃ bhavitaṃ kam'attham anubhoti² yo rago so pahiyati
- 16 ⁵Yava¹haṃ agacchami, tava tvaṃ idh⁴eva tittha
- 17 Sammasambuddho vata so Bhagavā yo eva⁴rupassa dukkhaṃ
pahanāya dhammaṃ deseti
- 18 Susukhaṃ vata nibbanaṃ yatthe⁴varupaṃ dukkhaṃ natthi
- 19 Yo me hatthe ca piḍe ca kaṇṇanisaṃca chedayi
Ciraṃ jvatu so raja na hi kujjanti madisa.
- 20 Madisa vo jina honti ye pat⁴ti asavakkhavaṃ
Jita me pipaka dhamma tasma⁴haṃ Upak⁴i¹ jino

5. *Yava* is used in conjunction with *tava* in complex sentences when the clause which contains the former is placed first and the other last.

Example.—*Yava*haṃ agacchami, tava tvaṃ idh⁴eva tittha *rest here awhile till I return*

necessary and before the terminations beginning with consonants 'i' is inserted

39 In case of roots beginning with consonants the first consonant together with its vowel is doubled in other words reduplicated and if it is an aspirated consonant it is replaced by the same unaspirated one Thus —**pac + a = papaca** **bhū + a = babhuva**

PARASSAPADA

	Singular	Plural
1st Person	pac + a = papaca	pac + i + mhā = papacimhā
2nd Person	pac + e = papace	pac + i + ttha = papacittha
3rd Person	pac + a = papaca	pac + u = papacu

ATTANOPADA

	Singular	Plural
1st Person	pac + i = papaci	pac + i + mhe = papacimhe
2nd Person	pac + i + ttho = papacittho	pac + i + vho = papacivho
3rd Person	pac + i + ttha = papacittha	pac + i + re = papacire

40 The former indicates a past action performed previous to the present day while the latter shows an event which took place in the past and was not witnessed by the narrator

WORDS

Anupatipati <i>f</i> according to order	Dipankarabuddho <i>n</i> a previous Buddha named Dipankara
Apadatā <i>f</i> footless state	
Asāraka <i>adj</i> having no pith	Durag <i>adv</i> far away
Atthacaro <i>+</i> one who is beneficial to another	Garulo <i>m</i> a kind of bird
Attho <i>m</i> meaning object	Gandho <i>n</i> smell
Bahu <i>adj</i> many	Jātasara <i>adj</i> having pith
	Kattangarukkho <i>m</i> rotten, burnt tree

- | | | | |
|----|------------------------------------|----|-----------------------------|
| 13 | Aham ovaṇṇaṇṇa tava mittag | 18 | Mahapphayaṇṇa minussikag |
| 14 | So ekassa bhikkhuno
civarag adā | | akattā |
| 15 | Gandho subho medinīyā | 19 | Uhu te sugatag yakkhā |
| | cacara | 20 | Grutag sayag apadatīyā |
| 16 | Kadāci D paṇkarabuddham | | susoca nunag |
| | addasa | 21 | So rūyā babbhura |
| 17 | Senapativag vithacarag | 22 | Durag jagama vīyā tassa hi |
| | avoca | | vatthutanha |
| | | 23 | Te rūyāno babbhuvu |
| | | 24 | Akaramhase te kiccag |
| 25 | Acari vat tīyag vitudag van mī | | katthangarukkhesu asurakesu |
| | Ath asada khadīrag jitasarag | | yathābbhida garulottamangag |

TURN INTO PALI

- 1 In ancient times (there) was a king named Brahmadatta in Benares. One day he went to the forest for deer hunting. His general and his ministers followed him. Having killed many deer in the forest he returned to the city in the evening.
- 2 Brahmadatta's son and grandson successively became kings of Benares.
- 3 The cooks cooked rice and ate it.
- 4 Vijaya reigned (did kingdom) in Ceylon.
- 5 He understood the meaning of the stanzas.
- 6 He made adoration to the Gods.
- 7 Brahmadatta's pupils felt sorry certainly for their faults.
- 8 Brahmadatta's pupil said thus to him.
- 9 They advised my sons and daughters yesterday.
- 10 The royal cashier with his wife gave alms to the poor and travellers.

LESSON XXIX.

CONDITIONAL MOOD OR KALATIPATTI

PAPASSAPADA AND ATTANOPADA

Terminations

	Singular	Plural	Singular	Plural
1st Person	ssāṇ	ssamhā	ssāṇ	ssamhase
2nd Person	sse	ssatha	ssase	ssavhe
3rd Person	ssā	ssaṇṣu	ssatha	ssaṇṣu

41 In the conditional mood the conjugal signs are added to the root before the terminations when necessary. The augment 'i' is used immediately before the terminations and 'a' is optionally prefixed to the root.

PAPASSAPADA

	Singular	Plural
1st Pers	pac + i + ssāṇ = apacissāṇ <i>if I had cooked</i>	pac + i + ssamhā = apacissamhā <i>if we had cooked</i>
2nd Pers	pac + i + sse = pacissase <i>if thou hadst cooked</i>	pac + i + ssatha = apacissatha <i>if ye had cooked</i>
3rd Pers	pac + i + ssā = apacissā <i>if he had cooked</i>	pac + i + ssāṇṣu = pacissāṇṣu <i>if they had cooked</i>

ATTANOPADA

	Singular	Plural
1st Pers	pac + i + ssāṇ = pacissāṇ <i>if I had cooked</i>	pac + i + ssāmhase = pacis sāmhase <i>if we had cooked</i>
2nd Pers	pac + i + ssase = apacissase <i>if thou hadst cooked</i>	pac + i + ssavhe = apacissavhe <i>if ye had cooked</i>
3rd Pers	pac + i + ssatha = pacissatha <i>if he had cooked</i>	pac + i + ssāṇṣu = apacissāṇṣu <i>if they had cooked</i>

42 The conditional mood is used in the conditional sentences in which the non performance of the action is implied and it expresses an unfulfilled event and is similar to the English pluperfect conditional. For further remarks see introduction

NUMERALS

The following is a list of the Pāli cardinal and ordinal numerals

Cardinal		Ordinal	
1	Eka one	Pathama	first
2	Dvi two	Dutiya	second
3	Ti three	Tatiya	third
4	Catu four	Catuttha	fourth
5	Pañca five	Pañcama	fifth
6	Cha six	Chattha	sixth
7	Satta seven	Sattama	seventh
8	Attha eight	Atthama	eighth
9	Nava nine	Navama	ninth
10	Dasa ten	Dasama	tenth
11	Ekādasa eleven	Ekadasama	eleventh
12	Dvādasa }	Dvadāsama }	twelfth
	Barasa } twelve	Bārasama }	
13	Telasa }	Telasama }	thirteenth
	Terasa } thirteen	Terasama }	
14	Catuddasa }	Catuddasama }	fourteenth
	Cuddasa } fourteen	Cuddasama }	
	Coddasa }	Coddasama }	
15	Pañcadasa }	Paññadasama }	fifteenth
	Pannarasa } fifteen	Pannarasama }	
16	Solasa }	Solasama }	sixteenth
	Sorasa } sixteen	Sorasama }	
17	Sattadasa }	Sattadasama }	seventeenth
	Sattarasa } seventeen	Sattarasama }	
18	Atthadasa }	Atthādasama }	eighteenth
	Attharasa } eighteen	Atthārasama }	

43 These numerals may be considered as adjectives and therefore they take the number and case of the noun to which they are applied and the first four with the exception of the second the gender also. They are therefore declined as plurals, with the exception of *eka* one.

44 The ordinals are adjectives in every respect : e they agree in gender, number and case with the nouns to which they are attached.

45 All numerals cardinals as well as ordinals are generally put before the word they qualify.

Ti three			
	Masculine	Neuter	Feminine
Nom & Acc	tayo	tīni	tisso
Inst & Abl	tībhi, tīhi		
Dat & Gen	tinnay	tinnannay	tissannay
Loc		tīsu	

Catu four			
	Masculine	Neuter	Feminine
Nom & Acc	cattāro	cattāri	catasso
Inst & Abl	catūbhi	catūhi	catubbhi
Dat & Gen	catunnay		catassannay
Loc		catusu	

The rest are common to all genders and declined like the following —

Nominative and Accusative	Pañca
Instrumental and Ablative	Pañcābhi pañcahi
Dative and Genitive	Pañcannay
Locative	Pañcasu

46 The ordinals in Masculine and Neuter are declined like *naro* and *phalay* respectively, but in the Feminine up to the third they take the Feminine affix *ā* as their endings, as *pathama + ā = pathamā* and are declined exactly like *kaññā*.

and from the fourth up to the tenth the feminine affix **ī** as **catuttha + ī = catutthī** and they are declined like **nadī**. But from the eleventh to the eighteenth the feminine ordinals are formed by affixing **ī** directly to the cardinals as **ekādasa + ī = ekādasi** and they are declined like **nadī**.

WORDS

Ābadho <i>m</i> disease	Pabbajjā <i>f</i> ordination entrance into the priesthood
Abbhantaraj <i>n</i> interval <i>loc</i> within	Pahīna <i>imp dec p</i> of pa + hā to abandon
Agāraj <i>n</i> house holder's life house	Pakkho <i>m</i> fortnight
Ajjhattaj <i>n s</i> within one's mind internally	Paṭhamavayā <i>n</i> first age
Akusalan <i>n</i> demeritorious act	Sakkā <i>inde</i> possible able (adjectivally used here)
Antarāmaggo <i>m</i> — <i>loc</i> on the way	Senāpatitthānaj <i>n</i> general ship
Atta <i>m</i> permanent (adjective tively used here)	Sīhalo <i>m</i> the Sinhalese
Ayyo <i>m</i> lord master noble one	Sotāpanno <i>m</i> he who has attained to the first stage of sanctification
Dīpo <i>m</i> island	Sunakho <i>m</i> bound
Dutthagāminī <i>m</i> a great Sinhalese king	Tandulaj <i>n</i> rice
Elāro <i>m</i> a Tamil king	Uparidevaloko <i>m</i> higher heaven
Horā <i>f</i> hour	Vedanā <i>f</i> sensation feeling
Kālo <i>m</i> time death	Vijayo <i>m</i> the Bengali prince who colonized Ceylon
Kāyo <i>m</i> body	Viññānaj <i>n</i> mind conscious ness
Majjhimavayaj <i>n</i> middle age	Vipulā <i>adj</i> immense
Metta <i>f</i> compassion friendly ness towards all beings	Yānaj <i>n</i> vehicle
Migavaj <i>n</i> deer hunting	Yāto <i>act dec p p</i> of yā to go
Nibbatta <i>act dec p ni + vatu</i> 3rd c to be born	

VERBS

Vasa 1st c with adhi ā to live (<i>ajjharasissa</i>)		Apa 4th c with pa to arrive (<i>apapunissa</i>)
--	--	---

INFINITIVES

Bhū 1st c (causal) to develop (<i>bhaveduṇṇa</i>)		Hā , 1st c with pa to abandon give up (<i>pajahituṇṇa</i>)
--	--	--

INDECLINABLES

Hi certainly, indeed	Idaṇ even (often used for sake of euphony)
Vata certainly	[or only

PALI SENTENCES

- 1 Sace me ayyo pañca sīlāni adassa uparidevaloke nibbatto abhavissāṇaṃ
- 2 Sace so catassannaṃ iorānamabbhantare tandulāni alabhissāṇaṃ odanaṃ apacissāṇaṃ
- 3 Sace so pathamavaye pabbajjāṇaṃ alabhissā arahā abhavissā
- 4 No cetāṇaṃ bhikkhave sakkā abhavissā akusalaṇaṃ pajahatuṇṇaṃ na haṇṇevaṇṇaṃ leyyāṇaṃ akusalaṇaṃ bhikkhave pajahathā ti
- 5 No cetāṇaṃ bhikkhave sakkā abhavissā kusalaṇaṃ bhāvetuṇṇaṃ, nāhaṇṇevaṇṇaṃ vadeyyāṇaṃ kusalaṇaṃ bhikkhave bhivethā ti
- 6 Dhammo ajjhātaṇaṃ pahito abhavissā na tvaṇṇaṃ agatāṇaṃ ajjhāva-seyyāsi
- 7 Rupañca kho idaṇaṃ bhikkhave attā abhavissā nayidaṇaṃ rūpaṇaṃ ābhidhiya sanvatteyya
- 8 So ce yinaṇaṃ alabhissā jakkhasā ekadasāyaṇaṃ gāmaṇaṃ gacchā ā
- 9 Vedantā ca hi idaṇaṃ bhikkhave attā abhavissā nayilaṇaṃ vedantā ābhidhiya sanvatteyya
- 10 Sankhārā ca hi idaṇaṃ bhikkhave attā abhavissā nayilaṇaṃ saṃkhārā ābhidhiya sanvatteyyurā
- 11 Viññānañca hi idaṇaṃ bhikkhave attā abhavissā nayilaṇaṃ

vinñāṇaṃ abadhāva sanvatteyya

- 12 Sacchaṃ pakkhassa atthamiyaṃ va catuddasiyaṃ va
pannarasiyaṃ vā attha silaṃ rakkhissaṃ sagge nibbatto
abhavissaṃ
- 13 Sace so chahi divasehi rājānam a passissī senāpatitthānaṃ
alabhissa
- 14 Sace Devadatto tassa sattamena puttena saddhiṃ nagamissī
antarāmaggeyyeva kālanharissā
- 15 Sacchaṃ terasahi sunakhehi saddhiṃ migaṃ yato
abhavissaṃ tayo mige vā tisso miga va vadhissaṃ
- 16 Sace sā pannarassannaṃ dīnānamabbhantare yaṇaṃ alabhissā
tassā tatīyāya dhītara saddhiṃ Bāranasiṃ gacchissā

TURN INTO PĀLI.

1. Had he gone into the presence of the king, he would have obtained the generalship
- 2 Devadatta would certainly have died within eighteen days if he had not got medicine from Brahmadaṭṭa's second son
- 3 Had he got ordination at middle age, he would have attained to the first stage of sanctification
- 4 If it were not possible to develop friendliness (in you) towards all beings O Bhikkhus, I would not have spoken thus, 'Develop O Bhikkhus friendliness (in you) towards all beings
- 5 O Bhikkhus, if this body were permanent, it would not have been subject to disease
- 6 Had I gone to Takkaśīla, I should have learned the Veda within four years
7. If Vijaya had not arrived in Ceylon, there would not have been any Sinhalese in this island
- 8 Had Dutthagamiṇi not been born in Ceylon, nobody would have killed King Elara.
- 9 Had Sīriputta given him the ten precepts, he would have been born in her
- 10 Had I been I should have obtained

LESSON XXX.

DIFFERENT USES OF TENSES

47 The first and second preterite tenses or *ajjatani* and *hiyattani* are used imperatively, instead of in their ordinary (tense) when the indeclinable particle *mā* not occurs in the sentence for instance — *mā bhāyi* do not be afraid and *mā gāmaṃ agamā* do not go to the village

WORDS

Mada 3rd c abhi to over come (<i>abhimaddati</i>)	Kujjhanta m an angry person
Adhikaranaya n case	Kumbhakāro m potter
Akkodho m absence of envy	Mā inde not (used imperatively do not)
Ambho interj hallo!	Manku adj restless troubled
Vatta 1st c with anu side with, agree (<i>anurattati</i>)	Pāpajano m sinful man
Āriyo m noble one	Paridevati 1st c to lament
Atha inde then	Paggayha inde p p of pagganhāti to hold out
Avihimsā f harmlessness	Kamu 1st c with Parā to strive hard (<i>parakkaṃ</i>)
Āyasmā m brother	Pharusa adj harsh
Bahuppado m many footed	Piyanakaro m name of a person
Bhedanasayvattanika adj conducive to a breach of unity	Samagga adj united
Bhedo m breach	Saddo m noise
Catuppada m. four footed animal	Sanghabhedo m breach of the Order
Dipādako m two-footed animal	Sātakayugaṇ n a pair of cloths
Kiṃ ci n anything	Vasi adj subject to

- 13 Do not say thus O brother
 14 Do not say anything to this bhikkhu, O brethren
 15 May the brethren not wish for a breach in the Order
 16 May my sons not be indolent

LESSON XXXI

CAUSALS

48 The Causal of a root⁴ is formed by adding *aya* (which is often contracted to *e*) *āpe* and *āpaya* (which likewise may contract to *āpe*) and the penultimate vowel of the root not followed by a *saññoga* undergoes *vuddhi* substitution. Then the terminations of tenses are added on as before. For instance — *Pacati* he cooks *Pāceti* *pācayati* *pācapeti* or *pācāpayati* he causes to cook. *Apaci* he cooked *Pācesi* *pācayi* *pācāpesi* or *pācāpayi* he caused to cook. *Pacissati* he will cook *Pācessati* *pācayissati* *pācapessati* *pācāpayissati* he will cause to cook

49 The first two are used after the roots ending in *u* and *ū* the other two after the roots ending in *ā* the rest do not follow any definite rule and they take either four or two of the above augments according to usage

50 The Causal forms of intransitive roots become transitive ones for example — *bhavati* he is *bhikkhu mettaṃ bhāveti* the monk develops friendliness (in him) towards all beings

51 When the Causal forms of transitive roots are such as imply motion knowledge or information and eating etc the agent of the verb in its primitive sense is optionally put either in the Accusative Case or in the Instrumental Case for instance — *Dāso gāmaṃ gacchati* the slave goes to the village *sāmi dāsaṃ gāmaṃ gamayati* or *sāmi dāsena gāmaṃ gamayati* [causal] the lord causes the slave to go to the village

PĀLI SENTENCES

- | | |
|--|-----------------------------|
| 1 Sami mā saddaṃ karī | 7 Mā kho tumhe bhikkhave |
| 2 Mā kañci pīpamīgamā | etaṃ bhikkhūṃ anu |
| 3 Mā maṃ te addasaṃsu | vattittha. |
| 4 Ahagga mā te addasaṃ | 8 Mā maṃ tumhe tyaśmanto |
| 5 Mā socittha | kiñci avacuttha |
| 6 Mā paṇḍevittha | 9 Mā bhante evaṃ karittha |
| 10 Mā maṃ āyaśmanto kiñci avacuttha kaḷyāṇaṃ va pāpakaṃ vā | |
| 11 Mā tyaśmā samaggassa saṅghassa bhediya parakkamī | |
| 12 Mā vo atuso evaṃ | 14 Mā voca pharusāṃ kañci |
| ruccittha | 15 Ambho kumbhakāra mā |
| 13 Mā evaṃ akattha | maṃ nisaya |
| 16 Mā āyaśmā samaggassa saṅghassa bhedanasaṃvattanikaṃ vā | |
| adhiḷāraṇaṃ paggayha atthāsi | |
| 17 Ma maṃ apīdako hiṃsī mā maṃ hiṃsī dipīḍidako | |
| Mā maṃ catuppado hiṃsī mā maṃ hiṃsī bahuppado | |
| 18 Mā muddiya vasaṃ gamī | 19 Mā saddaṃ karī Piyaṅkara |
| 20 Mā vo kodho ajjhabhavi mā ca kujjhittha kujjhatāṃ | |
| Akkodho avihāsa ca arīyesu vasati sadā | |
| Atha pīpaṇaṃ kodho pabbato vābhimaddati | |

TURN INTO PĀLI

- | | |
|-----------------------------|-------------------------------|
| 1 Do not be afraid great | 7 Do not ask anything from |
| treasurer | me |
| 2 Do not be subject to | 8 Do not speak thus O |
| passions | friends |
| 3 Do not take this pair of | 9 Come (and) do not make a |
| cloths | noise |
| 4 Do not perish O ascetic | 10 Do not trouble me O father |
| 5 Do not think of it, Great | 11 Do not be angry with me, |
| King | brother |
| 6 Do not put confidence in | 12 Do not be restless or |
| wicked men | troubled |

13. Do not say thus O brother
 14. Do not say anything to this bhikkhu, O brethren
 15. May the brethren not wish for a breach in the Order
 16. May my sons not be indolent

LESSON XXXI

CAUSALS

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WORDS

Arahā <i>m</i> saint	Lanchāpetva <i>inde</i> causal, <i>p p</i> of lanchati to seal
Bhūmi <i>f</i> earth ground	Maggo <i>m</i> course path
Chadda 1st c to throw away (<i>cchaddajeti</i>)	Nivāsanaṅ <i>n</i> under garment
Dāru wood firewood	Parupanaṅ <i>n</i> outer garment
Duha 3rd c to milk (<i>dohapayati</i>)	Pāli <i>f</i> text
Gaha with pati to accept (<i>patigāhapaṭi</i>)	Hu 1st c with pa to be suffi- cient (<i>paḥoti</i>)
Ghosako <i>m</i> name of a person	Patīṇṇā <i>f</i> promise
Hatthāroho <i>m</i> elephant rider	Rāgādīdusaka <i>adj</i> destruc- tive of lust &c
Khama 1st c to pardon (<i>lhamāpeti</i>)	Sataṅ <i>n</i> hundred
	Vasipharasug <i>n.</i> axe and hatchet
	Vyākaraṇaṅ <i>n</i> grammar

PĀLI SENTENCES

- 1 Bhikkhu rāgādīdusakaṅ maggaṅ bhāveti
- 2 Upāsako bhikkhuṅ bhattaṅ bhojayati [bhikkhuna vā]
- 3 Ācariyo antevāsaṅ dhammaṅ pāṭhayati, [antevāsekena vā]
- 4 Sīmī dīsaṅ bhīraṅ hārayati [dīsena vā]
- 5 Buḍḍho lokaṅ puṇṇaṅ kārayati [lokena vā]
- 6 Hatthāroho hatthaṅ sāyati [hatthina vā]
- 7 Upāsako bhikkhuṅ nīdāpeti [bhikkhuna vā]
- 8 Gopō dīsaṅ gāvaṅ khīraṅ doḥāpeti [dīsena vā]

PASSIVE FORMS

- 9 Sāmaṇī dīso gāmaṅ gacchāpiyate [gacchāpito vā]
- 10 Ācariyena sīso dhammaṅ bodhāpiyate, [bodhāpito vā]
- 12 Upāsakena bhikkhu bhattaṅ bhojāpiyate [bhojāpito vā]
- 13 Ācariyena antevāso pāṭha pīṭhāpiyate, [pīṭhāpito vā]
- 14 Sīmī dīso bhīraṅ hāpiyate, [hāpito vā]
- 15 Buḍḍhena loko puṇṇaṅ kāpiyate [kāpito vā]

- 16 *Haṭṭhārohena haṭṭhi sayapiyate [sayapito vī]*

CAUSAL INDECLINABLE PAST PARTICIPLES AND
OTHER TENSES

- 17 *Rāja taṃ disvā paḷḷosapetva pīṣīde nisajetvā llojetvā
uyyaneveva vasanatthāya patināṇaṃ ganhā*
- 18 *Rājā gharāṃ laṅchapeṭva ambe bahiṃ karapesi*
- 19 *Sace vo nivāsanaṃ vā parupanaṃ vā nappahoti ime satake
labetvā taṃ chaḍapetha*
- 20 *Mayaṃ dve tīni bhikkhusatīni bhajessama ehi dāruṇi
phālehi ti vāsipharasaṃ niharapetva dāpesi*
- 21 *Ehi bale khamāpehi Kusarajaṃ mahabbalaṃ*

TURN INTO PALI

- 1 The King makes the Bhikkhus accept the food
- 2 Come and make your husband pardon you
- 3 The tutor makes his pupils learn grammar
- 4 The King made the saints sit down and caused [to give them
food] *fool to be given them*
- 5 The Brahmins are made to eat food by the King
- 6 The elephants are made to sleep on the ground by the
elephant rider
7. I made him understand the truth
- 8 I shall make my daughter learn charms
- 9 I shall make him bring the letter tomorrow
- 10 The chief treasurer tried to make ~~Chanda~~ ^{him} kill
- 11 The parents after making their son worship the Buddha
caused him to take the five precepts
- 12 Meritorious acts cause a man to be born in heaven

LESSON XXXII

FORMATION OF FEMININE NOUNS

52 In Pāli feminine nouns are divided into two classes, viz — the **Natural** and **Artificial**

The **Natural** feminine nouns are those of which the stem ends in **ā** **ī** **u** and **ū**, for instance — **vijā**, **rattī mahī**, **yāgu** and **jambū**

The **artificial** feminine nouns are formed by the addition of **ā** **ī**, and **inī** to the masculine as in **assā kumārī**, and **rājīnī**

a By adding **ā** to the Masculine

Masculine	Feminine
Ajo goat.	Ajā she goat
Kokilo Indian cuckoo	Kokilā
Assa horse	Assā mare
Mūsiko male mouse.	Mūsikā female mouse
b By adding ī to the Masculine	
Kukkuto cock	Kukkutī hen
Brāhmaṇo brahmin	Brāhmaṇī brahmin woman
Mānavo young man	Mānavī young woman
Sakhā friend	Sakhī female friend
Nāviko navigator	Nāvikī navigator /
Taruno young man	Tarunī young woman.
Thero: an elder	Therī elder f.
Mahallako old man	Mahallakī old woman

c By adding **ī** to the Neuter

Nagaraj town	Nagarī town
--------------	-------------

d By adding **ī** to the adjectives of the masculine stem ending in **vantu mantu** and **nta** with the change of consonants

Masculine	Feminine
(<i>Gunavanta</i>) gunavā virtuous man	Gunavatī, Gunavantī virtuous woman
(<i>Dhittimant</i>) Dhittimā brave man	Dhittimati Dhittimantī brave woman
(<i>Sīlavan</i>) Sīlavā moral man	Sīlavatī sīlavantī moral woman

Masculine	Feminine
(<i>Kulavantu</i>) Kulavā man of high birth	Kulavati Kulavanti woman of high birth
(<i>Bhavanā</i>) Bhavaṇ lord sir	Bhoti bhavati bhavanti lady
(<i>Mahanta</i>) Mahaṇ great man	Mahati Mahanti great woman
(<i>Gacchanta</i>) Gacchaṇ he who goes	Gacchati gacchanti she who goes

e By adding **anti** to the adjectives of the masculine stem ending in **i** and some other nouns stem ending in **a i i** and **u** with some vowel changes when necessary

Masculine	Feminine
Mātulo uncle	Matulani aunt
Rājā King	Rajini queen.
Gahapat house holder	Gahapatāni female house holder
Hatthi elephant	Hatthini she elephant
Medhavi wise man	Medhāvinī wise woman
Tapassi ascetic	Tapassini nun
Dhammacāri he who lives righteously	Dhammacarini she who lives righteously
Brahmacāri he who lives a celibate life	Brahmacārini she who leads a celibate life
Bhuttavi he who has finish ed his meal	Bhuttāvinī she who has finish ed her meal
Bhikkhu monk	Bhikkhuni nun
Sāmi lord heir	Sāmini lady heiress

Comparative table for Conjugating **Bhū** **asa** and **hū** to **le**

PRESENT TENSE

PARASSAPADA

Singular	Plural
1 Bhavāmi asmi amhi Homi	Bhavāma asma amha Homa
2 Bhavasi asi Hosi	Bhavatha attha Hotha
3 Bhavati atthi Hoti	Bhavanti santi atthi Honti

ATTANOPADA

Singular

Plural

1	Bhave	wanting	wanting	Bhavāṃhe	wanting	wanting
2	Bhavase	wanting	wanting	Bhavavhe	wanting	wanting
3	Bhavate	wanting	wanting	Bhavante	wanting	wanting

1st Preterite Tense (*Ajjatani*)

PARASSAPADA

Singular

1	abhaviṃ	āsīṃ	ahosiṃ	ahuṃ
2	abhavo	āsī	ahuvo	
3	abhavi	āsī	ahosi	ahu

Plural

1	abhavimhā	āsīmhā	ahosiṃhā	ahumhā
2	abhvuttha	āsīttha	ahosittha	ahuvuttha
3	abhaviṃsu abhavuṃ	āsīṃsu āsū	ahesuṃ	ahuṃ

ATTANOPADA

Singular

Plural

1	abhava	ahuva	ahu	abhavimhe	ahuvimhe
2	abhavase	ahuvase		abhavivhaṃ	ahuvivhaṃ
3	abhava	.. ahuva	.	ahavaṃ	ahuvū

2nd Preterite Tense (*Hiyattani*)

PARASSAPADA

Singular

Plural

1	abhavaṃ	abhava	ahuva ahuvaṃ	abhavamhā	ahuvamhā
2	abhavo	ahuvo		abhavattha	ahuvattha
3	abhava	ahuva		abhavū	ahuvū

ATTANOPADA.

Singular.

Plural.

- | | | | | |
|----|------------|----------------|----------------|-----------------|
| 1 | abhaviṇ | ... abuviṇ. | abhavāmhase... | ahuvamhase. |
| 2 | abhavase. | ... ahuvase | abhavavhaṇ | ... ahuvavhaṇ. |
| 3. | abhavattha | ... ahuvattha. | abhavatthug | ... ahuvatthug. |
-

3rd Preterite Tense (*Parokkha*)

PARASSAPADA.

Singular.

Plural.

- | | | | | |
|----|------------|-----------|----------------|-----------|
| 1. | babhuva | ... hūva. | babhūvimhe... | hūvimha. |
| 2. | babhūve... | hūve. | babhūvittha... | hūvittha. |
| 3. | babhuva... | hūva. | babhūvu. | ... hūva. |
-

ATTANOPADA.

Singular

Plural.

- | | | | | |
|----|----------------|----------|------------|--------------|
| 1. | bābhūvi. | ... hūvi | babhūvīmhe | .. hūvīmhe. |
| 2. | babhūvittho... | hūvittho | babhūvivho | ... hūvivho. |
| 3. | babhūvittha... | hūvittha | babhūvire. | ... hūvire |
-

Future Tense

PARASSAPADA.

Singular.

- | | | | |
|----|-------------|---------------------------|----------|
| 1. | bhaviṣṣāmi. | ... hēmi, hehāmi, hohāmi, | hessāmi, |
| | | hehissāmi, hohissāmi | |
| 2. | bhaviṣṣasi. | ... hesi, hehisi, hohisi, | hessasi, |
| | | hehissasi, hohissasi | |
| 3. | bhaviṣṣati. | ... heti, hehiti, hohiti, | hessati, |
| | | hehissati, hohissasi. | |

Plural.

- | | | | |
|----|---------------|---------------------------------|------------|
| 1. | bhaviṣṣāma | ... hēma, hehāma, hohāma, | hessāma, |
| | | hehissāma, hohissāma | |
| 2 | bhaviṣṣattha. | ... hettha, hehittha, hohittha, | hessattha, |
| | | hehissatha, hohissatha. | |
| 3. | bhaviṣṣanti. | ... hēnti, hehēnti, hohēnti, | hessanti, |
| | | hehissanti, hohissanti. | |

ATTANOPADA

	Singular	Plural
1	bhavissaṇ	bhavissāmhe
2	bhavissase	bhavissavhe
3	bhavissate	bhavissante

The Imperative

PARASSAPADA

	Singular	Plural
1	bhavāmi asmi amhi homi	bhavāma asma, amha homa.
2	bhava bhavāhi āhi hohi	bhavatha attha hotha
3	bhavatu atthu hotu	bhavantu santu hontu

ATTANOPADA

1	bhave	bhavāmase
2	bhavassu	bhavavho
3	bhavataṇ	bhavantaṇ

The Potential or Optative

PARASSAPADA

	Singular		
1	bhaveyyāmi	assaṇ siyaṇ	heyyāmi
2	bhaveyyāsi	assa	heyyāsi
3	bhave bhaveyya	siyā, assa	heyya
	Plural		
1	bhaveyyāma	assāma	heyyāma
2	bhaveyyātha	assatha	heyyātha
3	bhaveyyuṇ	siyuh assu	'evy

ATTANOPADA.

Singular

Plural

- | | | | |
|--------------|------------|-------------|---------------|
| 1. bhaveyyaṃ | ... heyyaṃ | bhaveyyāṃhe | ... heyyāṃhe |
| 2. bhavetho | ... hetho | bhaveyyavho | ... heyyavho. |
| 3. bhavetha | hetha | bhaveraṃ | ... herāṃ |

The Conditional

PARASAPADA

Singular

- | | | |
|---------------|-------|-----------|
| 1. abhavissaṃ | assaṃ | ahuvissaṃ |
| 2. abhavisse | assa | ahuvisse |
| 3. abhavissā | assa | ahuvissā |

Plural

- | | | |
|------------------|---------|-------------|
| 1. abhavissamhā | assāma. | ahuvissamhā |
| 2. abhavissatha | assatha | ahuvissatha |
| 3. abhavissaṃsu. | assu | ahuvissaṃsu |

ATTANOPADA

- | | | | |
|-------------------|---------------|-----------------|-----------------|
| 1. abhavissaṃ | ..ahuvissaṃ | abhavissāṃhase. | ..ahuvissāṃhase |
| 2. abhavissase | . ahuvissase. | abhavissavhe. | ahuvissavhe |
| 3. abhavissattha. | ahuvissatha | abhavissaṃsu. | ..ahuvissaṃsu |

Participles

Present

Past

- | | | | | | |
|-----------|------------|--------|--------|-------------|---------|
| Mas | Fem. | Neu | Mas | Fem. | Neu, |
| santa | santi | santaṃ | bhato | bhatā | bhataṃ |
| samāno | samānā. | sam | huto. | hutā | hutaṃ |
| | | anaṃ | hutāvī | hutāvī | hutāvī. |
| bhavaṃ | bhavanti | | | | |
| | bhavaṃ | | | | |
| bhavamāno | bhavamā- | | | | |
| nā | bhavamāṇaṃ | | bhāvī | bhavissanta | bha- |
| | | | | vissamāna | |

Future

POTENTIAL

bhāvitabba, bhāvaniya
Hotabba

INDECLINABLE PARTICIPLES

bhūtvā bhūtvāna bhūyya
hūtvā hūtvāna

INFINITIVES

Bhavituṃ, bhotuṃ
Hotuṃ hotuṃ

WORDS

~~SUBSTANTIVE PARTICIPLES~~

addhā <i>sl. time n</i>	long way	jātidhammo <i>m</i>	subject to re birth.
aggasetthi <i>m</i>	chief royal treasurer	majjāri <i>f</i>	she cat
antako <i>m</i>	the evil one	niyata <i>dec pass p</i>	of ni +
atita <i>adj</i>	past	hana <i>to kill</i>	overpower
aññātu <i>m</i>	knower	parama <i>adj</i>	excellent
bhātiko <i>m</i>	brother	pārami <i>f</i>	perfection
bhāriyā <i>f</i>	wife	Mallikadevi <i>f</i>	queen Mallikā
bhogo <i>m</i>	fortune wealth	samādhi <i>f</i>	tranquillization of mind
bodho <i>m</i>	knowledge Supreme Wisdom	sampanna <i>adj</i>	endowed with
Cūlakalo	name of a person	sapattini <i>f</i>	enemy
Dhammadinnā	name of a nun	sukhita <i>adj</i>	endowed with
kammanto	business		happ ness happy
kumārī <i>f</i>	princess	suddhi <i>f</i>	holiness
kutumban	n family estate	upajjhāyo <i>m</i>	preceptor
kanitthabhatu <i>m</i>	younger brother	vippatissari <i>adj</i>	disheartened
		mutta <i>adj</i>	released
		māra-bandhanan	n fetter of evil

VERBS

yuja 2nd c with pa to start (Causal) (poyajeti poyajayati)
rudhi 3rd c with ni to perish (irudhiyati)
Akhepetvā *in let p* of na + khipa 7th c to exhaust

INDICATIVES

tiva still pacchā after nukho were not
Aho vata it would be good

PĀLI SENTENCES

- 1 Bhātika tarunā pi ca tīv'attha
- 2 Kamittha bhātā paṇi mo atthi
- 3 Santi te evaṇupa dīdhi
- 4 Culakīlassa dīva bhāṇiyo ahesuṇ
- 5 Upajjhāyo mo bhāṇto holi
- 6 Bhavissanti dhammassa aññāta
- 7 Nam'atthu Buddh'enaṇ
- 8 Ma pacchā vippatisarūno ahuv'itti a
- 9 Ahoṇi Nukho ahaṇi ācārahaddhāṇiyo
- 10 Bāṇasāṇi ahū rāṇi
- 11 Tumhākaṇi dhītā puttāṇi pātābhittā kutumbassa sāmīni
bhavissanti
- 12 Sacc me ayyo dasa silāni alassa uparidevaloke nibbatto assaṇ
- 13 Aho vata mayā na jāta dhammā ass'ama na ca vata no jāti
āgaccheyya
- 14 Sico hi ayaṇi pathamavayo bhoge akhēpetva kamante payo
jayissa masinā yova nagare āgasetthi abhāṇissa
- 15 Nava bhikkhūniyo therāṇaṇi bhikkhūnaṇi pade vandanti
- 16 Brāhmaṇiyo purī silavantiyo babhūvu
- 17 Bodhisatto dasa pāṇiyo pi cetā Buddh'o ahoṇi
- 18 Sacc saṅkhara nicca bhavoyyūṇi na nrujheyyūṇi
- 19 Punnāvantassa dhitaropi dhīmanāṇiyo ca, silavantiyo ca
gūṇavantiyo ca punnāvantīyo ca siyūṇi
- 20 Mallikadevīyā ekā medhāvīni silavati dhītā ahoṇi
- 21 Upasikā sabbāpi dhammacārinīyo ca brahmacārinīyo ca
silavantiyo ca gūṇavantiyo ca ahesuṇ
- 22 Silāṇi samādhiṇi paññāṇa maṇiyo bodhiyā bhāṇiyo
patto'sini paṇiṇaṇi suddhā, ubhato tvaṇi

TURN INTO PĀLI.

- 1 The uncle was wise and the aunt was of his high birth
- 2 The nun Dhamma lion was illustrious, virtuous, and intelligent

- 3 A certain young woman having sold sixteen goats and fifteen
mares bought one she elephant
- 4 The queen may be endowed with happiness
- 5 Your daughters may be virtuous and industrious
- 6 Her female friends followed Visakha who was going to
Sāvathī
- 7 The princess gave cloths to the nuns who had finished their
meals
- 8 The young women bought five hens
- 9 The she cat is the enemy of male and female mice
- 10 Devadatta's daughter was a voyager
- 11 The old woman is endowed with great wisdom
- 12 He was at one time the King of Benares
- 13 Had this man started business in his middle age, without
exhausting his wealth he would have been the second
royal treasurer in this city
- 14 I am released from all fetters

LESSON XXXIII

COMPOUNDS

Dvanda (Copulative or aggregative) and **Tappurisa** (Determinative)

63 In Pali one simple noun can be compounded with another and this compound with a third or more compounds. In other words several nouns can be compounded together simultaneously. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into six classes. A compound of the class called **Dvanda** consists of nouns which if not compounded would be usually counted by the copulative particle 'ca' as **Cando ca suriyo ca**—**Canda suriya** the moon and the sun. **Sarā ca asurā ca narā ca**—**surasauranarā** gods, fall in as follows: as follows

54 This compound is generally a plural and takes the gender of the final one of the all the nouns as *narā ca nariyo ca = naranāriyo* men and women. But it may become neuter singular, when it implies an aggregate or when the things enumerated constitute one complex idea, as *dāsī ca dāso ca = dāsīdāsaṃ* maid and men servants. *Chavi ca maṃsaṃ ca lohitaṃ ca = chaviṃsaṃlohitaṃ* skin flesh and blood. This may be called the collective species of **Dvanda**.

55 When a compound is formed of words signifying the limbs of the body of animals, music parts of a vehicle, parts of an army, insects, objects between which there is natural antipathy etc, it is always of this nature.

56 A compound of the **Tappurisa** class consists of two members of which the prior member modifies the final one as a case dependent on it. The attributive member may be in any case with the exception of the nominative so it can be called an inflectional compound. In this compound there are six varieties corresponding to the six oblique cases —

a A noun in the accusative case is compounded with *gataṃ nissitaṃ atitaṃ atikkantaṃ pattaṃ āpannaṃ ārūḥa*, as *Gāmaṃ gato = gāmagato* he who has gone to the village. *Atthaṃ nissito = atthanissito* what is connected with the meaning. *Bhavaṃ atito = bhavātito* he who has crossed (the ocean of) existence. *Pamāṇaṃ atikkantaṃ = pamāṇātikkantaṃ* he who has gone beyond his measure. *Sukhaṃ patto = sukhappatto* he who has attained happiness. *Sotaṃ āpanno = sotāpanno* he who has reached the first stage of sanctification (*sota*¹). *Rathaṃ ārūḥo = rathārūḥo* he who has mounted the chariot.

b A noun in the instrumental is compounded with the words *pubbaṃ sadisaṃ samaṃ* or words having the sense of *una* and with *Kalahaṃ Nipunaṃ* and *missaṃ*.

It is also compounded with verbal derivatives, when² the instrumental has the sense of the agent or instrument of the action.

Examples — **Māsenā pubbo** = **māsapubbo** preceded by a month **Mātārā sadiso** = **mātusadiso** mother like **Pitarā samo** = **pitusamo** father like **Māsenā uno** = **māsuno** less by a month **Asinā kalaho** = **asikalaho** combat with a sword **Vacāya nipuno** = **vācānipuno** skilled in speech **Khīrena** [**sangsatto**] **pāyaso** = **khīrapāyaso** milk rice

Buddhena desito = **Buddha desito** spoken by the Buddha
Viññuni pasatto = **viññuppasatto** praised by the wise
Raṇṇā hato = **rājahato** killed by the king

c A noun in the dative is compounded with another expressive of the material of which the thing expressed by the first noun is made as **Civarassa dussaṇ** = **civaradussaṇ** cloth for a robe. It is also compounded with **attha hita deyya** etc. The compound with **attha** is an adjective and takes the number and gender of the noun it qualifies as **sanghassa atthāya** (**vihāro**) = **sanghattho vihāro** a monastery for the order **Yassa atthāya** = **yadatto**, **yadatthā**, **yadatthaṇ** for the purpose of **Lokāya hito** = **lokaḥito** beneficial to the world **Buddhassa deyyaṇ** = **Buddhadeyyaṇ** worthy to be offered to the Buddha **Parassa** (**atthāya bhūtaṇ**) **padan** = **parassapadan** word for another **Attano** (**atthāya bhūtaṇ**) **padan** = **attano padan** word for self

d A noun in the ablative may be compounded with words expressing departure fear abstinence, release etc

Examples — **Nagarato niggato** = **nagaramiggato** gone out from the town **Corasmā bhayaṇ** = **corabhāyaṇ** fear from the **Methunasmā virati** = **methunavirati** abstinence from sexual intercourse **Bandhanasmā mutto** = **bandhanamutto** released from a fetter **Kammato samutthitaṇ** = **kammasamutthitaṇ** sprung from a cause

e A noun in the genitive may be compounded with any other noun, with the exception of verbal derivative.

Examples — **Raṇṇo putto** = **rājaputto** king's son **Raṇṇo sso** = **king's horse** **Kāyassa lahutā** = **kāyalahutā** lightness of body **Maranassa sati** = **marānasati** contemplation on death

* To be added on to every noun regardless of Gender and Number is the set of **At** as **na magga** + **to** = **magga** or **attho** + **to** = **attho**

Dhaññānaṃ rāsi = dhaññarasi heap of corn **Dhanassa saṇnicayo** = dhanasannicayo accumulation of wealth

The following may not be compounded **Kammaṣa kattaro** doer of a deed **Bhinnāṃ sandhāta** reconciler of the separated **Mantānaṃ dātā** giver of charms

f A noun in the locative is compounded with any other noun

Examples — **Rūpe saññā** — rūpisaññā perception of form
Dhamme rato = dhammarato affection for righteousness
Dhamme gāravo = dhammagaravo respect for the doctrine
Araññe vāso = araṇṇavāso residence in the forest **Nagare kako** (viya) = Nagarakako (shameless a-) a crow in the city
Kūpe mandūko (viya) = kupamandūko like a frog in a well (conceited) **Surāya dhutto** = suradhutto addicted to liquor
Itthisu dhutto = itthidhutto addicted to women **Vikāle bhojanaṃ** = vikālabhojanaṃ eating at improper times

WORDS

Akkho m a die
Abhibhūta overcome by
pass dec p p of abhibha
vati

Āhāro m food
Akkhāta *pass dec p p said*
Alla adj wet moist
Āpaṇ n water
Attho n (highest) aim advantage, welfare, meaning
Asuro m non god fallen angel

Bhesajjaṃ n medicine
Byaṇ n seed
Brahmā m a Brahma angel

Cammaṇ n a shield skin hide
Cuto p p of cavati 1st c to die fallen

Cakkaṇ n wheel
Dhutta adj addicted to
Duccaritaṇ n ill conduct
Daṇḍo m gad fly

Elako m ram
Ekasso m certainly
Gitaṇ n singing
isa f the pole of the plough
Janapado m inhabitant of a country
Jajarita adj weakened decrepit

Khudā <i>f</i> hunger	Pathēyyaṇ <i>n</i> provision for
Khayo <i>m</i> exhaustion diminution loss destruction	<i>~</i> journey, passage money
Kucchi <i>f</i> belly womb	Patti <i>m</i> foot soldier, infantry
Kūpo <i>m</i> well	Raso <i>m</i> flavour taste juice essence
Kako <i>m</i> crow	Samāruha <i>pa s</i> , or <i>act der</i>
Kappatthutika <i>a l</i> , last time for	<i>p p</i> of samāru
<i>~</i> a kappa	hati mounted
Mandūko <i>m</i> frog	Sirigṣapo <i>m</i> any creeping
Makaso <i>m</i> mosquito	thing, as a centi
Madhurattag <i>n</i> sweetness	pede
Muddikā <i>f</i> vine	Sātattag <i>n</i> sweetness
Nangalan <i>n</i> plough	Sāli <i>m</i> hull paddy
Nāti <i>f</i> relative	Seyyathā <i>inde adi</i> as, just
Nissita <i>dec pass p p</i> of Niss	as
ayati 1st c depending on	Satisambojjhango <i>m</i> the re
Nirodho <i>m</i> cessation or anni-	collection which is
hilation of passions	a constituent of Sup
Nikkhitta <i>pass dec p p</i> nik	remo knowledge
kipati 1st c thrown away	Samphasso <i>m</i> touch.
Pācanag <i>n</i> . goad	Sammukhibhāvo <i>m</i> meeting,
Palāto <i>p p p</i> to flee away	presence
(<i>Palajati</i>)	Sangho <i>m</i> multitude, Order
Pipāsā <i>f</i> thirst	Sayvaccharo <i>m</i> a year
Paṇivuta <i>pass dec p</i> of pari	Sevati 1st c with <i>pari</i> to
vāreti surrounded,	use (<i>patisevati</i>)
Patighāto <i>m</i> destruction	Suriyo <i>m</i> sun
Pathavi <i>f</i> earth	Sūkaro <i>m</i> pig
Pariyāyati 1st c to wander	Tapag <i>asceticism</i>
about	Upādiyati <i>imp pres 3rd Pers</i>
Philo <i>m</i> a ploughshare	Sing of upādāti to
Parikkhina <i>pass dec p</i> of pa	take in
rikkhayati exhausted	Ucchu <i>n</i> sugar cane

- 18 Seyyathapa bhikkhave uccubhiṇaṇ vā silubhiṇaṇ va muddhā
 biṇaṇ vā allāya pathavivī nikkhittan yañceva pathavira
 an upādiyati, vañca āporasaṇ upādiyati sabbiṇaṇ tva
 madhurattāya suttattāya suttattati
- 19 Dagsamabhesa sūrigāpa satapbassānaṇ paṭighattāya maṇ
 en tva patisevāmi
- 20 Sacc tuu he mādīs vesa Buddhassa sūmmukhībhiṇaṇ nāgamis
 aṭṭha kikkolukānaṇ vāya kappattitthikaṇ va veran abhaya
- 21 Saṭṭhan rasāṇ dhammaraso jīvati
- 22 Sabbiṇaṇ ratig dhammarati jīvati

LESSON XXXIV

COMPOUNDS—(continued)

Kammadhāraya (descriptive determinate) and **ḍiḡu** (numerical determinate)

57 A compound of **Kammadhāraya** consists of two members of which the prior member modifies the final one sometimes it is called appositional compound. In this compound also the gender of the final noun becomes the gender of the whole

Examples — **Nilag uppalaḡ** = **niluppalaḡ** blue lotus
Mukham eva cando = **mukhacando** moon face

Kammadhāraya compounds may occur in the following cases —

- a A qualifying noun with the qualified noun (this is the most usual way) as **nilag ca taḡ uppalaḡ ca** = **niluppalaḡ** blue lotus **Gambhīro ca so nādo ca** = **gambhīranādo** deep sound
- b A qualified noun with a qualifying noun as **Sāriputto ca so thero ca** = **sāriputtathero** Sāriputta the elder
- c A qualifying noun with another qualifying noun as **sitaḡ ca taḡ unhaḡ ca** = **situnhaḡ** cold and hot
- d A noun expressive of the object of comparison with another such as **siho cando, raḡsi &c** indicating the standard of comparison as **muni siho iva** = **muni siho** monk lion (chief of monks). **Mukhaḡ cando iva** = **mukhacando** moon face, **Dhammo raḡsi iva** = **dhammaraḡsi** ray (the light of the doctrine) Or **iva** may be dissolved thus — **mukhameva cando** = **mukha cando** &c

SIPSTA RIVS

Andhakāro <i>m</i> darkness gloom	Lakkhanag <i>n</i> mark omen, <i>char</i>
Anukula <i>adj</i> suitable agreeable	Madhura <i>adj</i> sweet
Antopuran <i>n</i> harem	Mahanamo <i>m</i> name of a person
Ambujan <i>n</i> blue lotus	Mogha <i>adj</i> empty fruitless
Aloko <i>m</i> light	Mukhaṅ <i>n</i> face mouth
Balavantu <i>adj</i> severe powerful	Nayo <i>n</i> method log c
Bhūmi <i>f</i> earth place	Ottappiyo <i>m</i> fear of sinning
Cāgo <i>n</i> generosity	Pajjoto <i>n</i> light lamp
Dahddo <i>n</i> poor man beggar	Pāpa <i>adj</i> sinful
Dahara <i>adj</i> young	Paralaho <i>m</i> burning
Deso <i>m</i> region country	Pipāsa <i>f</i> thirst
Dhajo <i>m</i> banner	Samayo <i>n</i> time
Dundubhi <i>f</i> drum	Sanghāto <i>m</i> window
Jatā <i>f</i> entanglement	Santāpo <i>n</i> burning
Jahta <i>pass dec p p</i> of jaleti to light	Saṅsāro <i>m</i> world existence
Kalyāna <i>adj</i> good	Saro <i>m</i> voice
Khema <i>adj</i> sheltered	Sneho <i>m</i> affection love
Khattiya <i>adj</i> belonging to the ruling caste	Suta <i>dec pass j</i> of su to bear
Karunā <i>f</i> kindness	Sīho <i>m</i> lion
Kantāro <i>m</i> desert	Sīta <i>adj</i> cold
	Verañja <i>f</i> name of an ancient city of India

VERBS

Nibbāpeti 7th c (caus) to cause to extinguish	Vidha 3rd c with pati to understand (<i>patu vjati</i>)
Pā with saṅ to approach (caus) (<i>saṅ papeti</i>)	Dhama 1st c with vi to destroy (<i>vi ha pati</i>)
Sama 3rd c (caus) to pacify (<i>sameti</i>)	Jata 7th c with vi to dis- entangle (<i>vijati</i>)
Ni , with pati and vi to train subdue (<i>patineti</i>)	Tara 1st c (caus) to cross (<i>tarati</i>)

TURN INTO PĀLI

- 1 One should associate with good friends, but not with sinful friends
- 2 After seeing her moon like face, blue lotus like eyes and hearing her sweet words, great love for her sprung up in the king
- 3 Moggallāna the elder, with other great elders, went to Benares and lived there for three months
- 4 At one time the Blessed One was living in Vesālī with a great multitude of bhikkhus
- 5 Salute the Great King Dutthagāmini a lion of men
- 6 Non lust is the root of merit, non malice is the root of merit, and non illusion is the root of merit
- 7 The Blessed One the king of righteousness, raising the banner of righteousness, and beating the drum of righteousness in the three worlds reigned righteously (caused to make righteous kingdom)
- 8 Many people earn demerit by deeds, words, and thoughts.
- 9 *Vissakha the great female disciple (of the Buddha,) practised the five precepts and the eight precepts and did ten meritorious acts every day*
- 10 The gem of wisdom is the best of all precious things

LESSON XXXV

BAHUBBĪHI AND ABBAYIBHĀVA COMPOUNDS

61 Two or more Nouns in apposition to each other with the attributive member placed first, may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called *bahubbīhi*, as *mahābāhu*, *pītambaro*. As a *kammadhāraya* *mahābāhu* is equivalent to 'mahanto bāhu' 'great arm', but as *bahubbīhi* it

tands for **mahanto bāhu yassa** 'he whose arm is great' **te**
 great armed so also **pitambaro** 'he whose garment is yellow'

62 **Mahanto bāhu yassa so = mahābahu [puriso]** Here
bahu or **mahanta** does not stand in apposition to 'puriso' but
 the compound **mahābahu** does as it qualifies 'puriso'. When
 this compound is separated the **ya** shows in which case it is
āgatā samanā yaṅ = āgatasamano [vihāro] the monastery to
 which the recluses have come **bahū nādiyo yasmī so =**
bahunadiko [deso] many rivered district

a Sometimes the first member of a **bahubbhi** is not in
 apposition to the second as **vajirapāṇi = vajiraṅ**
pāṇimhi yassa so 'he in whose hand there is a
 thunderbolt or diamond'

b When there is a comparison between the two members
 of the compound the first member may have the
 sense of the Genitive as **suvannavanno =**
suvannassa viya vanno yassa so "he whose
 complexion is like that of gold"

c The negative particle **na** 'which is replaced by **a** and
 is before Consonants and vowels respectively or
 any prefix sometimes forms a **bahubbhi** compound
 with a substantive as **na (nāthi) etassa**
samo ti = asamo [bhagavā] unequalled Bk. 1
 One **na (santi) puttā etassā ti = aputtako**,
 [puriso] childless man **nāthi anto etassā ti**
ananto saṃsāro endless world **Ni = (niggaṭṭa)**
tanhā yasmā so = nittapbo [arahā] desireless
 saint **Vi = (vigato) rāgo etasmā ti = virāgo**
 makkho] lustre & deliverance

d A compound of **saha** which is optionally changed
 into **sa** with a Substantive when used as an
 Adjective is a **bahubbhi** as **saha puttehi yō**
vattate so = sahaputto or saputto 'he who is
 with sons'

- c A compound of words denoting the cardinal points belongs to this class and signifies the point or direction between those points as **uttarassā ca pubbassī ca disāya yaṃ antarālay sī=uttarapubbā** north east
- f When the last word of a bahubbhīhi is a Feminine Noun the former word attribute to the last becomes masculine the ending of a bahubbhīhi is sometimes changed into a ā or ī and to the Feminine Nouns ending in ī, ū and to the other Nouns ending in 'ta' the termination 'ka' is added

Example —

Mahantī paññā yassa so=mahāpañño, (bhagavā) he who has great wisdom, Blessed One

Pahutā jivhā yassa so=pahuta+jivho he who has a long tongue

Visālay akkhi yassa sō=visālakkho (puriso) he who has broad eyes (man)

Paccakkho dhammo yassa so=paccakkhadhammo (muni) he who has conceived the truth, (sage)

Sobhano gandho yassa so=sugandhi, that which has good smell

Bahu kantiyo yassa so=bahukantiko that which has much glory

Bahū nadiyo yassa so=bahunadiko, (samuddo) that which has many rivers (sea)

Bahavo kattāro yassa so=bahukattuko, (āvāso) that which has many doers (residence)

* A Noun signifying a direction is declined like a pronoun, when it is not compounded and it is optional in compounds

ABHAYABHAVA OR ADVERBIAL COMPOUND

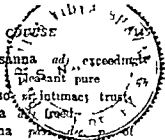
63 In this compound the prior member is an indeclinable or a prefix joined to a Noun which latter is the final member. The compound becomes always Neuter singular and it is considered to be a Neuter Accusative singular when it is adverbially used. In the case of the Nouns not ending in *a* the terminations are absolutely dropped and a final long vowel is shortened.

Examples — **Adhitthi** in a woman **upanagarag** near a town (suburbs) **anurathag** after a chariot **yathabuddhag** according to seniority **yāvajivag** as long as life lasts **yathāsatti** according to one's abilities **paccahag** everyday

WORDS

Mahāsuvaṇṇo <i>m</i> name of a person	Paṇḍiccag <i>n</i> characteristics of a pandit
Matta <i>pass de p</i> of majjati intoxicated	Parama <i>aly</i> highest, greatest best
Matango <i>m</i> elephant	Patibbata <i>f</i> live for one's own husband only
Namita <i>pass dec p</i> of namati (bent)	Rakkhita <i>pass de p</i> of rakkhati protected practised
Patta <i>at loc p</i> of pajjati (come into)	Rajaṇ <i>n</i> dust, dust of passions
Paramparā <i>f</i> series generation lineage	Rupag , <i>n</i> nature state
Pubba <i>pro n</i> previous (days)	Rupasiri <i>f</i> beauty of one's body
Piṇṇa <i>aly</i> pleasant lovely	Sirisanghabodhi <i>n</i> a name of a person
Paṇṇa <i>aly</i> pleasant	Savanag <i>n</i> bearing
Pariplava <i>aly</i> unsteady, wavering	Sakala <i>aly</i> all over
Paśido <i>nt</i> , serenity of mind faith	Satthag <i>n</i> art
Pura 1st c with pari to be completely full in crease (Paripurati)	

A GRADUATED PALI COURSE



Sabbattha *inde* everywhere
 Samalankata *adj* well adorned
 Sarojan *n* lotus
 Sudinno *m* name of a person
 Saddhammo *m* the Doctrine
 Santutthi *f* contentedness
 Sukumāla *adj* delicate
 Sambuddha *pass dec p* of sambujjhati (well realised)
 Silan *n* precept
 Samavāyo *m* collection
 Tathāpi *inde* even so
 Vilāso *m* charm beauty
 Vadanay *n* face

Vippasanna *adj* exceedingly pleasant pure
 Vissāso *n* intimacy trust
 Vigata *adj* freed
 Vitinna *pass dec p* of vitarati escaped from free from
 Vita *ppp* freed
 Vibhusita *adj* well adorned
 Vividha *adj* various
 Vidita *pass dec p p* of vida to understand
 Vikaca *adj* full blown
 Vannavantu *adj* having a beautiful complexion
 Vyapita *adj* pervaded

U, I - C WORDS

Abhimāno *m* pride
 Adhita *pass dec p* of ~~Adhi~~ with adhi to learn
 Āgamo *m* doctrine religion
 Amānusa *adj* surpassing humanity
 Anatto *m* disadvantage evil
 Appatima *adj* matchless
 Atha *inde* then
 Avasānāy *n* end
 Avani *f* earth, country
 Abhiyāta beautiful move ment journey
 Abhidhānāy *n* name
 Avinayo *m* misconduct sin

Āyatanāy *n* source, origin abode
 Addha *adj* wealthy rich
 Anavattita *adj* unsteady infirm
 Avijānanta *act pre p* of Navijānati not knowing
 Arogyay *n* health
 Ābādhika *adj* affected with illness sick
 Atura *adj* sick diseased
 Anoma *adj* great
 Bahira *adj* other foreign
 Bhāgadheyyo *m* fortunate one
 Bhāro *m* weight, burden

- 5 Aroḥaparamā lā hi saṁtutthiparamaṇḍhanaṇ
Vissāsaṃ iramaṇ ñatti nā hīnaṇ paramaṇ sukhaṇ
- 6 Ahaṇko haṇ dukkhato bāhagā vo
Āturaṇ poṃṇa sakaṇ nivesane
Buddhaṇ vāgataṇaṇ vāṇṇakankhaṇ
Addakkhaṇ sugataṇ anomaṇpaṇṇaṇ
- 7 Abhava ca Guhaṇvāsaṇvaṇṇasaṇa dhitaṇ
Vikacakuṇṇaṇyakkhiṇ haṇṇakantābhayaṇ
Vadanajitaṇaroṇa hāridhammaṇṇabhayaṇ
Kucabhaṇṇaṇamāṇṇaṇ Hemamaṇṇabuddhaṇ
- 8 Tattha vo yavaṇaṇaṇ usātho karaṇṇyo
- 9 Therā bhikkhaṇaṇ yathābuddhaṇ vaṇṇitaṇṇaṇ
- 10 Maṇaṇ tumheṇaṇ yathābalaṇ upatthahissaṇaṇ

TURN INTO PALI

- 1 O Bhikkhus! The Tathagata is The Holy One from whom
lust has departed, malice has departed and illusion has
departed
- 2 The monks by whom the senses are conquered the doctrine
is learned and the precepts are practised shine in the
world.
- 3 The Blessed One whose complexion is like that of gold
conquered the evil one who was with his army
- 4 There is fear for a man who has wealth and there is no fear for
a man who has no wealth
- 5 The lotus eyed maid whose limbs are delicate and who is
adorned with various kinds of ornaments, does not
despise even her poor female friends
- 6 I now explain the doctrine well realized by the Blessed One
according to my abilities

- 7 Young men whose wealth is education monks whose wealth is virtue and a woman whose wealth is the love for her own husband only are praiseworthy
- 8 Men whose wealth is contentedness live happily as long as life lasts
- 9 Brahmaddatta who was with his sons and wife having entered the inner city and gone to the temple worshipped the elders according to their seniority
- 10 Devadatta went to a forest where there were many furious elephants

LESSON XXXVI

Desideratives Verbal Derivatives and Derivatives from nouns

64 The Terminations **kha cha** and **sa** are appended respectively to the following roots — **Bhuja** to eat **Ghasa** to eat and **Hara** to take away in the desideratives the roots are always reduplicated and then they stand thus — **Bhu + bhuj + kha** 'gha + ghas + cha' and **ha + har + sa**

Bhu is replaced by **bu** unaspirated and the final consonant of the root followed by the aspirated terminations is changed into the same unaspirated consonants of the respective aspirated terminations **Ha** is changed into **ja** and the roots **hara** and **ji** to conquer into **gi**

65 If the reduplicative consonant belongs to **ka** division it is changed into **ca** division but unaspirated.

The **a** in the reduplicative syllable is changed into **i**

Now **Bhu + bhuj + kha** becomes **bubhukkha** with **ti =**

bubhukkhati he wishes to eat

Gha + ghas + cha becomes **jighaccha** with **ti =**

jighacchati he wishes to eat

Ha + har + sa becomes **jigiyasa** with **ti =**

jigiyasati he wishes to take away

Ji+ji+sa becomes **jigisa** with **ti** =
jigisati he wishes to conquer

Tija to bear **Ti+tij+kha** becomes **titikkha**
with **'ti** = **titikkhati** he wishes to bear

Kita to cure **Ki+kit+cha** becomes **tikiccha**,
with **ti** = **tikicchati** * he wishes to cure

66 In case of '**Kita**' the reduplicative consonant '**k**' is changed into '**t**'

67 In comparison **āya** or **īya** in some cases is appended to the noun with which the comparison is made and **īya** in the sense of expressing wish

Examples —

Pabbata+āya=pabbatāya with **ti**=**pabbatāy**
ati he makes himself as a rock

Putta+īya=puttiya with **ti** = **puttiyati** — he
brings out as his own son

Patta+īya=pattiya with **ti** = **pattiyati** = he
wishes for a bowl

68 In some cases as in the causals **Aya** is directly appended to the nouns

Examples —

Visuddha+aya=visuddhaya with **ti**=**visudd**
hayati it becomes bright

Dalha+aya=dalhaya with **ti**=**dalhayati** he
makes firm

Atihatthi+aya=atihatthaya with **ti**=**atihat**
thayati he rides on an elephant

VERBAL DERIVATIVES

69 The **ta** of the past participle is to be considered as a weak termination. The general rules mentioned about this in the previous lessons should be attended to. There are however many exceptions

- a After the roots ending in **d** and **r** the **ta** becomes **inna**, and **anna** with the final consonant of the root as **bhinna** from **bhida**, **chinna** from **chida**; **tinna** from **tara** **channa** from **chada** * to thatch with
- b After the monosyllabic roots the **ta** is changed into **ina** as **khina** from **khī** **pahina** and **parihina** from **hā** with **pā** and **pari** respectively
- c The nasals of the root ending in **m** or **n** and occasionally the final **r** also are dropped before the **ta** and **ti**, as **rata** from **rama**, **gata** from **gamu** **khata** from **khana** **hata** from **hana**, **mata** from **mana** to think and **mara** to die **kata** from **kara**
- d Of the other roots ending in **m** the final consonant becomes the nasal of the **ta** division before '**ta**' and '**ti**' when the final vowel is not changed into **i** as **santa** and **santi** from **sama** to mend, **danta** from **dama** to trim subdue
- e Of the other roots ending in **d** and **j**, the final consonant is dropped and **t** of the termination is doubled as **patta** from **pada** to move to go **catta** from **caja** to abandon and **ratta** from **rañja** to desire
- f After roots ending in **s** **ch** and **j** the final consonant of the root and the **ta** together become **ttha** as **Dittha** from **disa** **duttha** from **dusa**, **dattha** from **daya** to bite **hattha** from **hansa** to rejoice **puttha** from **puccha** to ask **bhattha** from **bhanja** to break **yittha** from **yaja** to sacrifice

70 The active past participle is formed by adding **ta**, **tavantu** and **tāvi** to the root as from **hu** to sacrifice **huta**, **hutavantu** and **hutāvi** From **vasa** to dwell **vuttha** or

* **Rati** desire from **rañja** **Gati** journey from **Gamu** **Mati** thought from **mana**, and **Kati** task from **kara**

vusita vusitavantu and vusitavi From **bhuja** to eat
bhutta bhuttavantu, bhuttāvi From **gamu** to go
gāta gatavantu gatāvi

71 The affixes **tu** and **aka** form nouns denoting the doer of the action expressed by the root. Before the former the vowel and the penultimate short vowel take their **vuddhi** substitute the **e** and **o** followed by any vowel is changed into **āy** and **av** respectively. From **ni** to lead **ni+tu=netu** **ni+aka=ne+aka=nayaka** leader

From **lu** to eat **Lu+aka=Lo+aka=Lavaka**

From **kara** to do **kara+tu+aka=kattu** and **kāraka**

The roots ending in **ā** have **ya** added on them before **aka** as from **dā** to give **dā+ya+aka=dāyaka** donor

72 The affixes **a** **ana** and **ti** form abstract nouns from roots

a Before **a** and **ana** some roots take **vuddhi** substitute and in the case of monosyllabic roots **e** and **o** substituted by **vuddhi** is changed into **ay** and **av** respectively as **ni+a=ne+a=naya**, **bhu+a+bho+a=bhava** **Pako** from **paca** to cook **Rāgo**, from **ranja** to desire and **yāgo** from **yaja** to sacrifice **Pacanaṇ**, from **Paca** to cook **dānaṇ** from **dā** to give **yācanaṇ**, from **yāca** to beg **savanaṇ** from **su** to hear, **maranaṇ** from **mara** to die and **gahanaṇ** from **gaha** to take

b **Ti** is a weak termination so before it the roots undergo nearly the same change as before the termination of the past participle as from **vaca** to say **vutti** from **muca** to release **mutti**, from **gamu** to go **gati**, from **sara** to remember to recollect **saṭti**, and so on from **sama** to justify **santi**. The nouns ending in **ti** are generally feminine and are declined like **yuvati**

The affix **ana** is added to the roots denoting a noise malice and adornment and some roots take **vuddhi** substitute as **ghosano** from **ghusa** to make a noise **kodhano** from **kudha** to be malicious **bhūsano** from **bhusa** to adorn

- c The affixes **a aka āvi** form nouns denoting the doer of action expressed by the root at times when there is the object just before the root to which the affixes are added as **Dipankara** from the root **kara** to do having **Dipaṇ** as its object before the root Some times as in the above case the case—termination remains unchanged but in some other cases it is dropped

Examples - **Kumbhakāra** from **kara** with **kumbhaṇ**, **Rathakāra** from **kara** with **rathaṇ**, **Kammakāra** from **kara** with **kammaṇ**, **annada** from **dā** to give with **annaṇ**, **majjapa** from **pā** to drink with **majjaṇ**, **rathakāraka** from **kara** to do with **rathaṇ** **annadāyaka**, from **dā** to give with **annaṇ** **Sāvaka** from **su** to hear and **bhayadassāvi** from **disa** to behold with **bhayaṇ**

Before **a** the final consonant of the root is sometimes dropped as **bhujago** from **gamu** to go with **bhuja**, **Kammajaṇ** from **jana** to produce with **Kamma**, and **varijo** from **jana** to produce with **vari**

- d The '**Ana** sometimes denotes the doer instrumentality and the sense of Dative Ablative and Locative and it takes neuter as **viññānaṇ** from **ñā** with **vi** to know clearly **jhānaṇ** from **jhe** to think **karaṇaṇ** from **kara** to do **sampadānaṇ** from **dā**, with **saṇ+pa**, to give well **apādānaṇ** from **dā**, with **apa+ā** to depart and **sayanaṇ** from **si** to sleep

- e The **a** and **āna** sometimes take feminine as **jara** from **jara** to decay **saññā** from **ñā** with **saṇ** **paññā** **nā** with **pa**, **patitthā** from **thā** with **pati** and **vipassanā** from **disa** with **vi**

DERIVATIVES FROM NOUNS

73 These derivatives are formed by adding affixes to the nouns and they change the meaning of the original noun of which the penultimate vowel if not followed by a *saññoga* takes *vuddhi* substitute. These derivatives are used in all the three genders according to their meaning and agree with the words to which they are in attributive relation in gender, number and case.

74 To denote the origin either from father or mother the following ten affixes are added directly to the nouns. The affix *a* to *vasittha* etc. — *Vāsitto* & *vāsitti* / and *vasitthaṅ* & *vasittha* & son daughter and family

Āyana & *āna* to *Kacca* etc. — *Kaccāyano* *Kaccano*
Kaccāyana *Kaccāni* *Kacca* & son daughter
Moggallāyano, *Moggallāno* *Moggalla* & son

Eyya and *yā* to the feminine nouns — *Bhāgineyyo* —
bhaginiyā putto the sister's son

Kondanño — *Kundaniyā putto* *Kundani* & son

i and *ika* to the nouns ending in *a* — *Suddhodani* —
Suddhodanissa putto *Suddhodana* & son
Sakya puttiko = *Sakya puttassa putto* *Sakya*
putta & son

Ava to the nouns ending in *u* — *Mānavo* — *manuno putto*
Manu & son

Era to *vidhava* etc. — *vedhaverō* = *vidhavāya putto*
the widow's son

Ba to the nouns ending in *a* & *u* — *Mandabbo* =
mandassa putto *Manda* & son *bhātubbo* —
bhātuno putto the brother's son

75 'Ika' is affixed to nouns to signify the following meanings — mixing with crossing with walking on carrying learning done with affected attached to one's art one's property one's husband

Examples — **Ghātiko** = **ghātena saṃsattho** ghee rice

Nāviko = **nāvāya taratī** he who crosses in a ship
(navigator)

Pādiko = **pādena caratī** he who walks on foot

• **Sisiko** = **sīsena vahatī** he who carries on his head

Abhidhammiko = **Abhidhammaṃ adhīte** he who
learns Buddhist psychology

Kāyikaṃ = **kāyena katam** (*kammaṃ*) (deed) done by
the body

Sāririkā = **sarīre sannidhānā** (*icclana*) (sensation)
born (felt) in the body

Dovāriko = **dvāre niyutto** gate keeper

Veniko = **vināssa sippam** lute player

Loniko = **lonamassa bhandam** cult proprietor.

Māgaviko = **mage hantvā jīvati** he who lives on
deer hunting

- 76 **Eyyaka** and **aka** is affixed to nouns which indicate the
name of a country, to denote the persons brought
up in that country and its inhabitants

Examples — **Bārāṇaseyyako** = **bārāṇasīyaṃ jāto vasatī**
vā = he who is born or lives in Benares

Kosinārako = **Kusinārāyaṃ jāto, vasatī vā** = he
who is born or lives in Kusinara

- 77 When **A** is affixed to certain nouns they change their
meaning

• **Kasāvaṃ** which means yellow, but **kāsavaṃ** = **kasāvena**
rattam coloured with yellow

Mahiso which means buffalo but **māhisaṃ** = **māhisassa**
idam buffalo's horn

• **Sugato** which means the Exalted One but **Sugato** =
Sugato assa Devatā he who has faith in the
Exalted One or

Sugatassa ayaṃ dhammo the Sugata's doctrine

- 78 The affixes *ima* *īya* and *ika* show birth, possession etc as
Pacchimo=*pacchājāto* he who was born last
Puttimo, *puttiko*, *puttiyo*=*putto assa atthi* for
 him there is a son, he who has children
- 79 The affix *tā* is added to nouns to signify a collection
 and it is always feminine, as *gāmātā* a collection of
 villages *janatā* a multitude of people *bandhutā*
 a collection of relatives *sahāyatā* a collection of
 friends

This is sometimes used to show personality as *Devatā*
 God himself or a deity.

- 80 To show excessive possession of a quality or thing *ālu* is
 affixed to nouns and to show the possessor generally *vantu*,
mantu, *vī*, *sī* *ika*, *i*, *ra*, *o*, *a* is affixed to nouns.

Examples —

<i>Dayālu</i>	he who has kindness excessively
<i>Gunavantu</i>	„ „ „ virtue or is virtuous
<i>Satimantu</i>	„ „ „ recollection
<i>Medhavi</i>	„ „ „ knowledge
<i>Yasassī</i>	„ „ „ fame, is famous
<i>Dandiko</i>	„ „ „ a stick
<i>Dandī</i>	„ „ „ „ „
<i>Madhuro</i>	that which has sweetness
<i>Saddho</i>	he who has faith

81. To signify the nature state, condition, etc *ya*, *tta*, *tā*
ttana and *eyya* are affixed to nouns

<i>Ārogyaṇ</i> = <i>arogassa bhāvo</i>	the nature of a healthy person
<i>Bālyāṇ</i> = <i>bālassa bhāvo</i>	„ „ „ fool or child
<i>Pandiccaṇ</i> = <i>panditassa bhāvo</i>	the nature of a learned person.
<i>Kosallaṇ</i> = <i>kusalassa</i>	„ „ „ „ „ ment or of a skilled person
<i>Sohajjaṇ</i> = <i>suhadassa</i>	„ „ „ „ „ friend, ally.
<i>Gelaṇṇaṇ</i> = <i>gulinassa</i>	„ „ „ „ „ sick person

Sāmanray—**samanassa bhāvo** the nature of a recluse

Manussattā manussatā—manussassa bhāvo the nature of
a man

Saccavāditṭag saccavāditā=saccavādino bhāvo the nature
of a truth teller

Puthujjanattanag—puthujjanassa bhāvo the nature of a
wordly person

Soceyyaṅ-suciṣṣa bhāvo the nature of purity

Adhipateyyaṅ—adhipatino bhāvo the nature of an influential person

Wol 128

Abhāvita	not the J.F. of Na	Anudhammacārī	ally of n
bhāveti	not d re		living, according to
lopesi			minor duties

Asevanā <i>f</i> non association	Anurakkhaṇā <i>f</i> guarding
Assava <i>pl</i> luthful	preservation

Annado = the who gives (or feeds) **Adiccabandhu** = the sun's relative the Bull's

Sister with anu (fau) Abhidhammiko is student
to the teacher of all bhikkhus

Araddha $\frac{1}{2}$ p 1 of Bhu 1 to (aradd) to day 10p
 arabhata 8 1 of (1 1 to)

Annals of the
Bhandag
Bhivani

Anuballāsa Bhavane'ti Bhavatanhā

Apaci's *fr. d. fr. d. apa* Balado *fr. d. fr. d. apa*

Arudhammo = ... Bahussuto = ...
... ..

Cakkhudo <i>m</i> eye giver	Kosambiko <i>m</i> inhabitant of
Dattha <i>pass dec p p</i> of dāṇṣaṭṭi bitten	Kosambī
Dayālu <i>adj</i> very kindhearted	Mānasika <i>adj</i> mental
Dīpado <i>m</i> light giver	Mutti <i>f</i> release deliverance
Dāyako <i>m</i> giver	Maranaṇ <i>n</i> death
Dāyakato <i>indec</i> from the giver	Māṇṭa <i>pass dec p p</i> of māṇeti adored
Dakkhiṇā <i>f</i> gift	Mangalaṇ <i>n</i> luck
Dassanaṇ <i>n</i> sight scene	Māyāvī <i>adj</i> deceitful
Ducchanna <i>pass dec p p</i> of ducchādeti ill thatched	Nirupadhi <i>m</i> free from subs tratum
Digharattaṇ <i>adj</i> for a long time	Ottāpi <i>m</i> he who has fear of sinning
Ettāvata <i>muler</i> so far there about	Puttimantu <i>m</i> he who has children
Garukata <i>pass dec p p</i> of garukaroti res pected	Papamakkhi <i>m</i> one who conceals his own vice
Gomiko <i>m</i> he who has cattle	Pūjā <i>f</i> adoration
Hirimantu <i>adj</i> ashamed to sin	Pūjanaṇ <i>adj</i> respectful, worthy of adoration
Idāni <i>in le</i> now	Patiggāhako <i>m</i> receiver, one who accepts offer ings
Kodhano <i>m</i> he who gets angry quickly	Paññāvantu <i>adj</i> wise intelli gent
Khantī <i>f</i> patience	Patikankhā <i>pot pass dec p</i> of (pati + kankha ti) to be expected awaited, desired
Kalyāṇa <i>adj</i> good	Parihāni <i>f</i> ruin
Khīṇa <i>pass dec p p</i> of khī yati exhausted	Patividdha <i>pass dec p p</i> of pativijjhaṭi realized
Kosinārako <i>m</i> inhabitant of Kusināra	Punabbhavo <i>m</i> rebirth
Karaniyaṇ <i>n</i> duty	
Kaccāyano <i>m</i> haccas son	

Pujita <i>pass</i> <i>le</i> <i>1 1</i> (of <i>p jeti</i>) adored	Sannipatita <i>act</i> <i>1 1</i> (of <i>sen</i> <i>1</i> <i>patati</i>) having as
Patipanna <i>act</i> <i>dec</i> <i>pp</i> (of <i>1 at pajjati</i>) walk	sembled or met
	ed upon practised
	conducted
Parama <i>adj</i> excellent	Sanjvaro <i>m</i> restraint subju
Pahānaṃ <i>n</i> abandonment	gation
getting rid of	Suttantika <i>adj</i> versed in the
Padhāno <i>m</i> exertion striving	Suttapitaka
Rāgo <i>m</i> lust	Sāmaññaṃ <i>n</i> asceticism
Sudanta <i>pass</i> <i>dec</i> <i>1 p</i> (of <i>u laṇeti</i>) throughly	Sakatiko <i>m</i> cartel
subdued or tamed	Upadhi <i>f</i> substratum of a
Socana <i>f</i> sorrow	being
Samativijjhati <i>3rd c</i> <i>vidha</i>	Upanāhi <i>adj</i> bearing 1 tired
with <i>saṃ + ati</i> to	Uttama <i>adj</i> excellent
penetrate leak	Upassayo <i>m</i> asylum dwelling
Sevanā <i>f</i> association	Upatthita <i>act</i> <i>1 1</i> (of <i>upati</i>
Sovacassatā <i>f</i> meekness	<i>1 ati</i>) present fixed
Samano <i>11</i> recluse	ready
Sākacchā <i>f</i> interview dis	Ucchinna <i>pass</i> <i>dec</i> <i>1 1</i> (of
cussion	<i>icchiyyati</i>) cut off
Sukhado <i>m</i> happiness giver	destroyed eradicated
Sabbadado <i>m</i> all giver	Venayika <i>adj</i> versed in the
Saddho <i>m</i> he who has faith	Vinaya
Sato <i>m</i> recollective person	Vatthado <i>m</i> he who gives
Sampajāno <i>11</i> he who pos	cloths
sesses wisdom	Vannado <i>m</i> he who gives com
Sakkata <i>1 iss</i> <i>dec</i> <i>1 1</i> (of <i>sakkari</i>) honoured revered	plexion or beauty
Sāmicī <i>f</i> due veneration	Vasalo <i>m</i> an out cast person
all proper duties	of lowest caste
Samāyo <i>11</i> time	Vutthi <i>f</i> rain
Santhāgāraṃ <i>n</i> Congress hall	Vipanna <i>act</i> <i>dec</i> <i>pp</i> of <i>vip</i>
	<i>ajjati</i> failed ruined
	Yānado <i>m</i> he who gives
	a vehicle
	Yasavantu <i>adj</i> famous

PĀLI EXERCISE

- 1 Cittaṃ mama assavaṃ vimuttaṃ digharattaṃ paribhaviṭṭaṃ
sudantaṃ
Pipaṃ pana me na vijjati atha ce patthayaṃ pavassa deva
- 2 Socati puttehi puttima gomiko gohi tatheva socati
Upalhi hi naraṃsa so anā nahi so socati yo nirupaḍḍu
- 3 Yathagiraṃ ducchannaṃ vutthi samativijḥati
Evaṃ abhaviṭṭaṃ cittaṃ rigo samativijḥati
- 4 Kodhano upanāhi ca pipamakkhi ca yo nara
Vipannadutthi māyavi taṃ jaññi vasalo iti
- 5 Asevanā ca bilinaṃ paṇḍitaṃ ca sevani
pujā ca pujaṇiyanā etāṃ maṅgalamuttamaṃ
- 6 Khanti ca sovacassatā samanānañca dassanaṃ
Kilena dhammasakaccha etāṃ maṅgalamuttamaṃ
- 7 Idhinanda dīyako ca hoti silavā kalyāṇadhammo patigghā
haki ca honti silavanto kalyāṇadhamma, evaṃko
Ananda dakkhiṇi dāyakato ca visujjati patiggha
kato ca
- 8 Annado balado hoti vatthado hoti vannado
Yina lo sukhado hoti dipado hoti cakkhudo
So ca sabbalado hoti yo dadati upassayan
Amaṭṭaṃ dādo ca so hoti yo dhammamānusaṣati
- 9 Yivakkīyaṃ ca bhikkhave bhikkhu saddhā bhavissanti
hirimanta bhavissanti ottāpi bhavissanti bahussuta
bhavissanti iraddhavarīyā bhavissanti upatthitasatā
bhavissanti piññivanto bhavissanti vuddhi yeva bhikkhave
bhikkhūnaṃ pitukankhā no parihāsi
- 10 Sato bhikkhave bhikkhu viharēyya sampajino ayaṃ vo
amhikāṃ anusaṣanti
- 11 Tayidaṃ bhikkhave ariyaṃ silaṃ anubuddhaṃ patividdhā
ariya samādhī anubuddhaṃ patividdhā ariya piññā anubuddha
patividdhā ariya vimutta anubuddha pativillhā uccinna
bhavataṛhi khinā bhavanehi natthi dīna punnaḥ
bhavo ti

- 12 Nakho Ananda ettavati Tathāgato sakkato va hoti garukato va manito va pujito va apacito va Yo kho Ananda bhikkhu va bhikkuni va upāsako va upāsikā va dhammanudhamma patipanno viharati sīmicī patipanno anudhammacari so Tathāgataṃ sakkaroṭi garukaroṭi, maneṭi, pujeṭi paramāya puṇṇa.
- 13 Tena kho pana samayena Kosambiya Malla santhigare sanupatitā honti kesaśīdeva karanīyena.
- 14 Saṃvāso ca paṭinañña bhavana anurakkhāna
Ete padhāna cattaro desitadīccabandhuna

TURN INTO PĀLI

- 1 The leader of the Benares soldiers was taken by the soldiers of Campa
- 2 The students of suttanta vinaya and abhidhamma asked questions from Sariputta
- 3 The state of the recluses is conducive to the pleasure of wise men
- 4 The sons of Kacca were recollective wise and famous
- 5 The carters sold their goods to the sailors.
- 6 The very kindhearted men never wish to hurt others.
- 7 A monk of Kosambi having been bitten by a snake died
- 8 The doers of meritorious acts and those who develop the recollection for death obtain the release from passions
- 9 The tutor considers his pupil as his son
- 10 The monk wishes a bowl
- 11 Truthfulness of men is praise worthy
- 12 They cannot endure their mental sufferings

LESSON XXXVII

a

SYNTAX

82 By a sentence whether in Pāli or in English we mean a grammatical combination of words expressing a complete sense i.e. it either (i) makes a statement or (ii) asks a question or (iii) conveys a command or desire

83 Every such sentence, however long or short consists of two parts—First a subject—that of which something is stated asked or desired Secondly a predicate—that which is stated asked, or desired in reference to that subject

84 A sentence of this kind whether short or long is called a simple sentence By a simple sentence, we mean one which consists of a single subject and a single predicate expressing a single idea or in other words which has only one finite verb (expressed or understood)

85 By a compound sentence we mean one which is made up of two or more co ordinate clauses

86 By a complex sentence we mean one which consists of a principal clause with one or more subordinate clauses

87 Verbs in Pāli are divided into two kinds viz —transitive and intransitive

88 A verb is transitive if the action does not stop with the agent but passes from the agent to something else Ex **sudō odanaṃ pacati** 'the cook cooks rice

89 A verb is intransitive when the action stops with the agent and does not pass from the agent to anything else Ex **sudō supati** the cook sleeps

90 A transitive verb has two voices the active and the passive Ex **sudō odanaṃ pacati** the cook cooks rice (active)

sudena odano paccate rice is cooked by the cook (passive)

91 An intransitive verb also has two voices the active and the
bhāva Ex **Devadatto bhavati Devadatta** is (*active*)

Devadattena bhuyate Devadatta s presence

92 The **bhāva** is used in the passive form but almost in an active sense and its subject is always expressed in the instrumental form but in the genitive sense

93 Most transitive verbs take a single object but some take two or more objects The object of a verb is used in the accusative case and can be expressed in various different forms the chief of which are the following —

(a) Noun — **Buddho dhammaṃ deseti** the Enlightened
 One preaches the doctrine

(b) Pronoun — **Ajini maṃ** (he) conquered me

(c) Infinitive — **Bhuñjitumicchāmi** I like to eat

(d) Clause (denoted by the indeclinable **iti**) — **Brāhmaṇa
 purohitaṃ sukhamaśayittha mahārāja ti
 Kosalamahārājānaṃ pucchisu** the brah
 min chaplains asked the great king Kosaḷa
 O great King! did you sleep happily

(e) Clause (not denoted by the indeclinable **iti**) —
Nabhiñānāmi itthi vā puriso vā ito gato I
 do not recognise whether a woman or man
 is gone from here

94 Some transitive verbs take two objects, one of which is usually the name of something and the other of some person or animal The thing named is called the direct object while the person or animal named is called the indirect

Ex **Gopalo gāvīṃ khiraṃ dōhati** The cowherd milks
 (milk from) the cow

Vāyāmo janaṃ sukhaṃ nayati exertion leads man
 to happiness

95 Some transitive verbs with the aid of the causals govern two objects

* This has the force of the relative pronoun 'that' in English and often introduces a question

Ex **Samī dāsaṇ gamaṇ gamayati** The master makes the slave go to the village

96 In this case the indirect object is optionally expressed by the instrumental case as **sāmī dāsena gāmaṇ gamayati**

97 Some intransitive verbs also become transitive when they are used causally and also when they are preceded by prefixes

Ex **Bhikkhu maranasatiṇ bhāveti** (causal in form)

The monk develops the recollection on death

Hatthāroha hatthiṇ sāyati (causal in form and sense)

The elephant rider causes the elephant to sleep

Tāpaso raḡamabhībhavati (preceded by a prefix)

The ascetic subdues lust

98 In the active voice what is known as the object and expressed by the accusative case becomes the subject in the passive voice and is expressed by the nominative case. Then in the active what is known as the subject and expressed by the nominative case becomes the agent of the action and is expressed by the instrumental case. In this respect this resembles the ablative of agent in Latin

Ex **Sudo odanaṇ pacati** the cook cooks rice (active)

Sūdēna odano paccate the rice is cooked by the cook (passive)

99 When the transitive verbs* govern two objects or take two accusatives in the active voice then in the passive voice the more useful person or thing in some cases remains in the accusative and the other is expressed by the nominative. In some other cases the more useful person or thing is expressed by the nominative and the other person or thing remains in the accusative

* *Duha yāca rudhi pucchā bhikkhā sasu vacadāyo*
Nā vaha haradāyo ca ubhaye te dvikammikā
Appadhūnaṇ dūhadīnaṇ nyadimanta padhanakaṇ
kammaṇ kammaṇānekesu uttakammanā vucati

Ex. Yācako dhanaṃ dhanāṃ yācati the beggar begs
 money (for) the rich man (active)

Yācakena dhanaṃ dhanāṃ yāciyate (yācito 11) by
 the beggar the richman is begged money (the rich
 man asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nayati (active) the slave carries
 the burden to the village

Dāsenā bhāro gāmaṃ niyate (passive) the burden is
 carried to the village by the slave

100 When the transitive verbs and the intransitive verbs become
 causal in the active voice what is known as the
 subject remains in the passive also unchanged in
 the nominative

Ex. Dāso gāmaṃ gacchati the slave goes to the
 village (active transitive)

Sāmina dāso gāmaṃ gacchāpiyate gacchāpito
 vā the slave is caused (made) to go to the village
 by the master (causal passive)

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a The subject of a verb whether active or passive must be in the nominative — **Buddho dhammaṃ deseti** The Buddha preaches doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b The nominative is used as a complement to intransitive verbs — **So rāja babbhūva** he became a king
- c The nominative is adverbially used — **So sato assasati** he inhales thoughtfully **Naggo agacchati** he comes naked
- d The nominative of address is expressed in Pāli by the vocative — **Avuso** brother brethren

ACCUSATIVE CASE

Ex Yācako dhanāṃ dhanāṃ yācati the beggar begs money (from the rich man (active))

Yācakena dhanī dhanāṃ yacīyate (*yacito vā*) by the beggar the richman is begged money (the rich man is asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nayati (active) the slave carries the burden to the village

Dasena bhāro gāmaṃ niyate (passive) the burden is carried to the village by the slave

100 When the transitive verbs and the intransitive verbs become causals in the active voice what is known as the subject remains in the passive also unchanged in the nominative

Ex Daso gāmaṃ gacchati the slave goes to the village (active transitive)

Samānā daso gāmaṃ gacchāpiyate gacchāpito vā the slave is caused (made) to go to the village by the master (causal passive)

Hatthī sayati the elephant sleeps (active intransitive)

Hatthārokena hatthī sayapiyate sayapito va the elephant is caused (made) to sleep by the elephant keeper

101 When one agent performs more than one action or in other words when there is more than one verb in a sentence as being performed by the same agent and if the last verb is in the passive voice, then all the preceding verbs are put into the active indeclinable past participle forms and in such a case the object or objects of the active participles are put in the nominative case and the agent in the instrumental case because the active participles are subordinate to the principal verb (the last) which is in the passive voice

Ex Brahmanena adanaṃ pacitvā bhujyate; bhutto vā; the rice having been cooked is eaten by the brahmin

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a* The subject of a verb whether active or passive must be in the nominative — **Buddho dhammaṃ deseti** The Buddha preaches doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b* The nominative is used as a complement to intransitive verbs — **So rājā babbhūva** he became a king
- c* The nominative is adverbially used — **So sato assasati** he inhales thoughtfully **Naggo āgacchati** he comes naked
- d* The nominative of address is expressed in Pāli by the vocative — **Āvuso** brother brethren

ACCUSATIVE CASE

103

- a* The direct or indirect object of a transitive verb is generally put in the accusative case —
Rathaṃ karoti he makes a chariot
Rathaṃ gāmaṃ nayati he leads the chariot to the village
- b* Duration of time and extent of space are sometimes expressed by the accusative —
Masaṃ sajjhayati he repeats (during) one month
Yojanaṃ digho pabbato the mountain one yojana (long) in length
- c* The accusative is frequently used with the indeclinables and prefixes —
Rukkhamanuvijjotate cando the moon shines by the tree

Buddho nimantito bhikkhusanghena saha the Buddha
is invited with the multitude of Bhikkhus
Dukkho bālehi saṅvāso living with the wicked is
suffering

Alaṅ me suvaṇṇena what is the use of gold for me

b To express cause, motive and reason the instrumental is
used — **Annena vasati** he lives (by the cause of) on
food

Na jaccā vasalo hoti na jaccā hoti brāhmaṇo one does
not become a low person by birth and does not become
a brahmin by birth

c To specify bodily defects and ailments —
Paḍena khañño he is lame in one leg
Akkhinā kāṇo blind in one eye

d To specify family race quality virtue, etc —
Gottena Gotamo by family a gotama
Tapasā uttamo by religious austerity (he is) excellent

e Verbs meaning to convey carry etc govern the instrumental
case —
Sisena bhāraṃ vahaṭi (he) carries a burden on his head
Ekaṃ puttāṃ ankena ādāya having taken one child on
(her) hip

f In exchange the price at which a thing is either bought or
sold is expressed by the instrumental case —
Tāya kākanikāya phāṇitaṃ gahetvā having taken
(bought) honey for that farthing

g Instead and in the sense of the nominative the instrumental
is used —
Attanā va attānaṃ sammannati he himself chooses
himself

h Instead and in the sense of the Accusative —
Tilehi vapati (he) sows mustard

- f Instead and in the sense of Ablative
Sumuttā mayañ tena mahāsamañena we are released
 from that great recluse
- j Instead and in the sense of the Locative
Purattumena dhatarattho in the East. (there is)
Dhatarattha (one of the four Cardinal gods)
- k To express the time or space within which an action is performed —
Ekāhena Bārāṇasī pāyāsī he went to Benares within
 one day
- l To denote the proper time —
Kālena dhammasavanañ listening to the doctrine at
 the proper time
- m The instrumental is often used adverbially —
Sukhena jīvati he lives happily

DATIVE CASE

105 The dative case is used generally to express the person or thing to whom or to which something is given the person who wishes something and also the person for whom something is held

Bhikkhuno cīvarañ deti he gives a robe to the monk.
Rukkhassa jalañ deti he gives water to the tree
Samanassa rocate saccā the recluse wishes for the truth
Devadattassa chattañ dhārayate an umbrella is held
 for Devadatta

a Verbs implying anger malice rivalry, jealousy praise blame etc govern the Dative of the person or thing against whom or which the feeling is directed —

Pituno kujjhati (he) is angry with the father
Dujjanā sattanānañ issayanti the bad envy the good
 people
Buddhassa sīlāghate he praises the Buddha
Mayhañ sapate he insults me

Sometimes the dative denotes the possessor, in this respect it resembles the dative of possessor in Latin —

Puttā me atthi (there) are sons to me = I have sons

Dhanam me atthi (there) is wealth for me = I have wealth

The indeclinable **atthi** fit enough, governs the dative —

Nalagāraḍḍharaniya he is not fit to support wife and children (a family)

To express disregard or non affection —

Katthassa tvaḡ maññe I consider ~~you~~ as a piece of wood

In making a declaration —

Ārocayāmi vo bhikkhavo I tell you O bhikkhus

In expressing blessing and salutation —

Namo te Buddhavira tthu O great Enlightened One
may (my) adoration be to you

The Dative of purpose —

Yuddhāya gacchatī he goes for (to the) war

Instead and in the sense of the infinitive of purpose

Lokānukampāya Buddhō uppajjati the Buddha is
born to compassionate the world (out of pity to the world)

It is used instead and in the sense of the Accusative Instrumental, Ab'ative, Genitive and Locative cases —

Appo saggāya gacchatī a few go to heaven

Asakkatā c asma Dhanāñjayāya we are not respected
by Dhanāñjaya

Viramathāyasmanto mama vacanāya abstain
brethren from speaking to me

Asso me atthi there is a horse of mine

Tuyhaḡ avikaromi I explain to ~~you~~ (in the presence of you)

ABALATIVE CASE

106 The ablative is used to denote the person place or time from which one passes away or receives or from whom or which fear arises — **Gāmā apenti munayo** the sages go away (depart) from the village **Upajjhāyā sikkhaṇṇaṇhātī** he receives the training from the preceptor **Corā bhāyanti** they fear (from) , a thief

a To express separation, source, and cause —

Piyehi vippayogo dukkho separation from the affectionate is sorrow

Anavatattamhā mahāsarā pabhavanti The great streams rise from the Anavatatta lake

Pemato jāyate bhayaṇ fear arises from affection

b The following prefixes and indeclinables govern the ablative

Apa sālāya āyanti vāṇijā the merchants come from the hall

A brahmalokā saddo abbhuggacchati the noise goes up till (to) the brahma world

Buddhasmā paṭi Sāriputto Sāriputta is like the Buddha

* **Rite saddhammā** without righteousness

Vinā dhammā without righteousness

c To denote the thing which should be protected —

Ucchuto sigāle rakkhanti khetto (lit they keep away the jackals from the sugar cane in the field) they protect the sugar cane in the field from jackals

d To show the time or place from which a distance is measured —

Madhurāya catusu yojanesu Sankassaṇ Sankassa is four leagues from Madihura

Ito ekanavutikappe at the 91st kalpa from this

- e To denote the person or thing from which one is released —
Mutto mīrabandhaṇā released from the fetters of
the evil one
- f In the sense of binding or being entangled —
Satasmā baddho bound by a debt of hundred
- g Sometimes in pointing out the manner in which a praise
worthy action is performed —
Issariyā janāṇ rakkhati rāja the king protects
people through his influence
- h Verbs meaning to hide or conceal the person from whom one
wishes to hide is put in the ablative —
Upajjhāyā antaradhāyati sisso the pupil hides
himself away from his preceptor
- i The ablative shows proximity also —
Samīpāṇ nagarā near the town

GENITIVE CASE

- 107 The genitive generally denotes the possessor of a person or
thing — **Raṇṇo asso** the king's horse **Raṇṇo dhanāṇ** the
king's wealth
- a The genitive is used to denote a substantive with the noun
implying master chiefly a superiority and skill
Gonāṇaṇ sāmī the master of the oxen
Narāṇaṇ indo the chief of a group of men
Narāṇaṇ adhipati the superior of men
Kusālā naccagītaṇsa skilled in dancing a few

Narāṇaṃ (or *naraṇu*) **khattiyo surataro** the kṣatriya is the most skilful of men

Kaṇhā gāvīṇaṃ (or *gaṇiṇu*) **sampannaḥhīratamā**
the black cow is the best milch cow of (all)
cows

Pathikāṇaṃ (or *pathikeṇu*) **dhāvaṃ siḥhatamo** The runner is the quickest of the travellers

Brāhmaṇāṇaṃ (or *brahmaneṇu*) **devadatto paṇḍito**
of the brahmins Devadatta is a pundit

- c In the sense of showing non affection the genitive or locative is optionally used —

Rudato dārakassa (*rudantasmey dāraṇe*) **paḍḍajī** when the child was crying he (departed from home) became a recluse

- d When the substantives are used as the objects of the verbal derivatives the former take the genitive in the sense of the accusative case

Kammaṣṣa kattāro the doers of the action

Dhammaṣṣa desetāro the preachers of the doctrine

- e The genitive is used with words to denote the person or thing in whom or which one has confidence or faith (the locative also may be used in this connection)

Buddhaṣṣa (or *Buddhe*) **paṣaṇno** he has faith in Buddha

Dhammaṣṣa (or *Dhamme*) **paṣaṇno** he has faith in the doctrine

- f The genitive is used instead and in the sense of the instrumental the ablative and the locative

Amataṃ tesāṃ bhikkhave aparibhuttaṃ yesaṃ kāyagatā satī aparibhuttā immortality is not enjoyed by them O bhikkhus! by whom the meditation on the body is not well conducted

Pupphaṣṣa Buddhaṃ yajati he adores the Buddha with flowers

Sabbe tasanti dappassa all are afraid of punishment
Kusalā naccagītassa clever in dancing and singing

- g* The genitive absolute. See the locative absolute p 174
Acirapakkantassa bhāgavato Sāriputto bhikkhū
āmantesi not long after the Blessed one had gone
 away Sāriputta called the Bhikkhus

LOCATIVE CASE

103 Place or time is denoted by the Locative — **Vāri ghatesu**
 (there is) water in the pots **Salile macchā** fishes in water
Tilesu telay oil in the sesamum seeds

- a* To denote the cause the Locative is used —
Dantesu kuñjaro haññate the elephant is killed on
 account of his tusks
- b* To show the point of time —
Pubbaphasamaye gato he went in the morning
- c* Words signifying to be happy, contented eager and zealous
 govern the locative or the instrumental —
Nāpasmiṃ or **ñāpēna**, **ussukko** zealous for knowledge
- d* The Locative is used in connection with the words **adhi** and
upa to denote superiority and inferiority respectively —
Adhi devesu Buddho the Buddha is superior to the
 gods
Upa nikkhe kahāpanay Nikkha is less than a
 Kahāpara
- e* It denotes proximity —
Nadiyag assasay gaily by the river
Savatthiyay viharati jetavane he lives in the
 Jetavana, near Savatthi

f The Locative absolute —

When there are two actions performed simultaneously by different agents in other words when one action shows the point of time at which the other is also performed and one of the actions is expressed by an active or passive present participle then that participle and the agent to which it applies are both put optionally in the locative or genitive this is called the locative absolute or genitive absolute **Bhikkhusu bhojyamānesu gato** when the Bhikkhus were being fed he went away

g It is used instead and in the sense of all the cases except the vocative and genitive

- (i) **Idampissa hoti silasmiṃ** this also is his virtue
- (ii) **Bāhāsu gahetva muddhami cumbitva, bhikkhusu abhivādentī** they adore the monks after putting their hands together and kissing the head
- (iii) **Pattesu pindāya carantī** they go for alms with their bowls
- (iv) **Saṅghe gotamī dehi** Gotamī give to the Order
- (v) **Kadalīsu gaje rakkhantī** (lit they keep away the elephants from the plantain trees) they protect the plantain trees from the elephants

LESSON XXXVIII

WORDS

Āhārapetva <i>causal inle 1 p</i>	Atikkametva <i>inle p p of</i>
of a + hara to	ati + kama to
bring in	pass away
Asajjitva <i>inle 1 p of na +</i>	Brahmadatto <i>na name of a</i>
saja <i>3rd c not touching</i>	king
Antaraṃ <i>n interior</i>	Bhattakiccaṃ <i>n meal repast</i>
Antarāmagge <i>m Loc ly the</i>	Bhandatthāya <i>m (dative of</i>
way on the way	purpose) for goods

Bhūmigaṭaṇ <i>a</i> having buried	Nivāso <i>m</i> lodging
Duttha <i>adj</i> wicked, evil	Nikkhitta <i>pass dec p</i> of ni + khipa to de- posit to put in
Evaṛūpa <i>adj</i> such of this sort	Netvā <i>inde p p</i> of nī to carry
Gīmaṇṇo <i>m</i> hamlet	Pannasāla <i>f</i> hermitage thatched hall
Gehacchadanato * <i>abl</i> from the roof of the house	Panīta <i>adj</i> excellent delicious
Garahitvā <i>inde p p</i> having rebuked	Parasantaka <i>adj</i> belonging to others
Gāmadvāro <i>m</i> village door *	Pasiditvā <i>inde p p</i> of pa + sīda to feel delight el
Hata <i>pass dec p</i> of hara to take away	Pothetvā <i>inde p p</i> of putha to strike beat
Jatā <i>f</i> matted hair	Satta <i>pass dec p</i> of saṇja to cling
Jatilo <i>sa</i> matted hair (<i>acc</i> <i>loc</i>)	Saṇha <i>adj</i> mill
Karenta (<i>cursi</i>) <i>pres dec act</i> <i>p</i> of kara to do	Sakhilabbhāṇī <i>sa</i> he who speaks sweet words
Kuhaka <i>adj</i> deceitful, cheat- ing	Saṇsaggo <i>m</i> association with persons entangled with affection
Kūṭa <i>adj</i> cunning	Saddahitvā <i>inde p p</i> of sa + daha to be con- fident
Kutumbiko <i>m</i> squire	Suvannanikkhaṇ <i>m</i> golden piece
Kāretvā (<i>cursi</i>) <i>inde p p</i> of kara to do	
Katipahay <i>n</i> are for a few days	
Kukkuccako <i>n</i> remorseful sensitive person	
Lagga <i>adj</i> stuck	
Malay <i>n</i> dirt rust, stain	

LESSON XXXIX

SELECTIONS FOR EXERCISE

WORDS

- Abhinandinī** *adj* *f* seeking satisfaction rejoicing
- Abhiññā** *f* higher wisdom
- Abhisambuddha** *pass dec*
pp of *abhi + saṃ +*
buddha *3rd c* to realize fully discover
- Akuppa** *adj* immutable
- Āloko** *m* light enlightenment, knowledge
- Anatthasanhita** *adj* unprofitable conducive to disadvantage
- Anariya** *adj* not noble ignoble
- Ananussuta** *pass dec p p* of
nā + anu + su not heard
- Anto** *m* extremity extreme
- Appiya** *adj* unpleasant
- Anupagamma** *inde p p* of
na + upa + gamu
not to approach avoid
- Appativattiya** *adj* that which cannot be established
- Ariyasaccag** *n* noble truth
- Attakilamatho** *m* asceticism self mortification
- Attamano** *m* delighted person
- Atthangika** *adj* eight fold
- Āyasmantu** *adj* venerable
- Bhaññamāna** *pass pie p* of
bhāna being uttered
- Bhumma** *adj* earthly, living on earth
- Bhavatanhā** *f* thirst for an eternal existence
- Bhāvita** *(causal) pass*
pot dec p of *bhū* to develop
- Bhāvita** *(causal) pass dec p*
p of *bhū* to develop
- Cakkhukaranī** *adj f* that which opens the eyes, is productive of knowledge
- Cetovimutti** *f* emancipation of thought from passions
- Dhammacakkag** *n* the supreme wheel of the empire of truth
- Dhammacakkhu** *n* the eye of truth
- Dukkhanirodho** *m* annihilation of sorrow
- Dukkhasamudayo** *m* origin or source of sorrow
- Dvādasākara** *adj* twelve fold.
- Dukkhanirodhagāmini** *adj f.* that which leads to the annihilation of sorrow

Gamma <i>adj</i> parān	Piyo <i>n</i> beloved one
Icchanta <i>pre act p.</i> of <i>icchatī</i> <i>m</i> desiring	Ponobhavika <i>adv</i> causing the renewal of existence
Isipatanā <i>n</i> hermitage	Pahātabba <i>pot pass dec p</i> of <i>pa + hā</i> to abandon renounce give up
Kāmataphā <i>f</i> thirst for the gratification of the sensual pleasures	Pahīna <i>imp dec p p</i> of <i>pa + hā</i> to abandon
Kāmasukkhālikā <i>f</i> excessive indulgence in sensual pleasures	Sambodho <i>m</i> perfect enlightenment
Kondaṇṇo <i>m</i> a disciple of the Buddha who first attained the highest wisdom	Sammāditthi <i>f</i> right view
Migadāyo <i>m</i> name of an ancient Buddhist hermitage	Sammāsankappo <i>m</i> right aspiration
Nāyakaṛaṇi <i>adv f</i> that which bestows understanding knowledge	Sammāvācā <i>f</i> right speech
Nibbāṇa <i>n</i> absolute extinction of passions	Sammākamanto <i>m</i> right action
Nānadassana <i>n</i> sight of knowledge	Sammāajīvo <i>m</i> right livelihood
Nandirāgasahagata <i>adv</i> accompanied by desire	Sammāvāyāmo <i>m</i> right effort
Pañcavaggiya <i>adv</i> belonging to the company of five	Sammāsati <i>f</i> right mindfulness
Pothujanika <i>adv</i> fit only for the worldly mind	Sammāsamādhī <i>f</i> right concentration or concentration of thoughts
Patipada <i>f</i> path	Sampayogo <i>m</i> union association
Punabbhavo <i>m</i> rebirth	Samudayadhamma <i>adv</i> which has the nature of having an origin
Payattita <i>pass dec p p</i> of <i>pa + vatu</i> set rolling establish	Sankhitta <i>n</i> brevity
	Sacchikātabba <i>pot pass dec p p</i> of <i>sacchi + kara</i> to realize, attain

Sacchikata <i>pass dec p p</i> of sacchi + kara to realize	Sammāsambodhi <i>f</i> highest wisdom
Suvisuddha <i>adj</i> perfectly clear	Tīparivatta <i>adj</i> of triple order
Sadevaka <i>adj</i> inclusive of gods	Upādānakkhandho <i>m</i> ag gregate which ap rings from attach ment
Samāraka <i>adj</i> inclusive of maris	Upasamo <i>m</i> peace of mind
Sabrahmaka <i>adj</i> inclusive of brahmas	Veyyākaraṇaṇ <i>n</i> dis course
Sassamaṇabrahmaṇī <i>f adj</i> with recluses and brahmins	Virāja <i>adj</i> spotless
Sadevamanussa <i>adj</i> inclusive of gods and men	Vitamala <i>adj</i> stainless
Vibhavatanhā <i>f</i> desire for annihilation in the very first form of existence	Vippayogo <i>m</i> separation
Parinñeyya <i>pot pass dec p</i> of pari + ñā to know exactly	Vijjā <i>f</i> knowledge
Parinñāta <i>pass dec p p</i> of pari + ñā to know exactly	Yathabhūta <i>adj</i> true

INDECLINABLES

Seyyathidaṇ that is to say	Tāva yet, still
Tatra then there	Yavakīvaṇ so long

VERBS

Hara <i>1st c</i> with vi to dwell live (<i>tiharati</i>)	Anussāvesuṇ <i>past tense 3rd</i> <i>pers plu</i> to pro claim to announce
Paccassosuṇ <i>past tense 3rd</i> <i>per plu</i> of pati + su to assent pro mise	Ñā with pati to become certain <i>paccati ñā</i> <i>siy 1st pers, sing</i> <i>past ten</i>)
Nanda • <i>1st c.</i> with abhi to be pleased (<i>abhi</i> <i>nandati</i>)	

SELECTIONS FOR EXERCISE

Evam me sutāṃ Ekasamayaṃ Bhagava Dīrinasīyaṃ vīharati
 Isipatane Migadāye • Tatra kho Bhagavā pañcavaggiye bhikkhu
 amantesi Dīe me bhikkhave anta pabbajitena na sevītabbā—yo
 cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo potthujjaniko
 anariyo anattasāhito yocayaṃ attakilamathanuyogo dukkho
 anariyo anattasāhito

Ete te bhikkhave ubho ante anupagamma majjhimā patipada
 Tathāgatena abhisambuddhā cakkhukarāni ñānakarāni upasa-
 mīya abhinñāya sambodhaya nibbanaya sagvattati Katama ca
 sa bhikkhave majjhimā patipada Tathāgatena abhisambuddhā
 cakkhukarāni ñānakarāni upasamīya abhinñāya sambodhaya
 nibbanaya sagvattati? Ayam eva ariyo atthangiko maggo seyya
 thīdag —sammaditthi sammāsankappo sammāvicāri sammākam-
 manto sammā ājīvo sammā vāyāmo sammāsati sammāsamādhī
 Ayaṃ kho sā bhikkhave majjhimā patipadā Tathāgatena abhi-
 sambuddhā cakkhukarāni ñānakarāni upasamīya abhinñāya
 sambodhaya nibbanaya sagvattati

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccag—jāti pi
 dukkhā jarā pi dukkhā vyadhi pi dukkho maraṇam pi dukkhaṃ
 appiyehi sampajjogo dukkho piyehi vipparajjogo dukkho
 yampīcchag na labhati tampi dukkhaṃ sankhittena pañcupādīnak-
 handha dukkhā Idaṃ kho pana bhikkhave dukkhasamudayaṃ
 ariyasaccag yayaṃ tanhā ponobhāvika nandirāgasahagatā tatra
 tatirīhinandini seyyathīdag —kīmatanhi bhava tanhā vibhava
 tanhā Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccan-
 yo tassīyeva tanhaya asesa virāganirodho eḷḷo patissaggo moutti
 antīayo Idaṃ kho pana bhikkhave dukkhanirodhagamini
 patipada ariyasaccag ayameva ariyo atthangiko maggo
 seyyathīdag —sammaditthi sammāsamādhī Idaṃ dukkhaṃ
 ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu
 cakkhuṃ udapādi ñānaṃ udapādi paññā udapādi, vijjā udapādi,

etan bhagavata barinasīyaṃ Isipatane Migadāye anuttaraṃ
 dhammacakkaṃ pavattitaṃ appatirattiyaṃ samānena va brahma
 nena vā devena v mārena vā brahmunā vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

V OPDS

- Anapāyini** *adj* attribute to chāyā *n m s n f* that which
 does not leave nor depart
- Amatapadaṃ** *n nom sin* comp of amataṃ and padaṃ cause
 of or path to immortality
- Appamatta** strenuous persons *ti nom pl* subject to
 miyaṇti
- Akaraṇaṃ** not doing *n nom sin* comp of na and karaṇaṃ
- Atula** name of a person *nom* of address
- Ajjatanaṃ** of to day *adj n nom sin* attribute to etaṃ
- Āsinaṃ** him who is silent *m acc sin* object of mīdanti
- Anindito** not insulted *nom sing pass dec p* of na + ninda
 to insult
- Aññāya** having understood *inde p p* of ā + ñā to understand
- Assataṃ** she mule or a kind of snake *acc sing f* object of
 hanti (understood)
- Bijaṃ** seed *n nom sin* subject to pavuttaṃ *acc sin* when it
 is used as an object of vapati
- Balavā** strong powerful influential *adj n nom sing*
- Bahubhāsinā** to those who speak excessively *m dat plu* of
 bahubhāsi
- Ekantaṃ** *adv* perfectly ekantaṃ pasantaṃ perfectly praised
- Chāyā** shadow *f nom sing*
- Jhāyino** thoughtful, meditative *adj ti* *Dat sing* of jhāyī
- Hinaviriyo** feeble a person of no activity *m nom sing* comp
 of hina and viriyaṃ
- Dubbalo** feeble weak *ti nom sing* comp of du and balaṃ

'etan bhagavata bāraṇasiyaṃ Isipatane Migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appativattiyaṃ samanena vā brahma
nena vā devena vā mārena vā brahmuna vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

WORDS

- Anapāyini** *adj* attribute to **chāyā** *n* *nom* *sin* *f* that which
does not leave nor depart
- Amatapadaṃ** *n* *nom* *sin* comp of **amataṃ** and **padaṃ** cause
of or path to immortality
- Appamattā** strenuous persons *m* *nom* *plu* subject to
mīyanti
- Akaraṇaṃ** not doing *n* *nom* *sin* comp of **na** and **karaṇaṃ**
- Atula** name of a person *nom* of address
- Ajjatanaṃ** of to day *adj* *n* *nom* *sin* attribute to **etaṃ**
- Āsīnaṃ** him who is silent *m* *acc* *sin* object of **nīdanti**
- Anindito** not insulted *nom* *sing* *pass* *dec* *p* of **na + ninda**
to insult
- Aññāya** having understood *inde* *p* *p* of **ā + ñā** to understand
- Assataṃ** she mule or a kind of snake *acc* *sing* *f* object of
hanti (understood)
- Bijaṃ** seed *n* *nom* *sin* subject to **pavuttaṃ** *acc* *sin* when it
is used as an object of **vapati**
- Balavā** strong powerful influential *adj* *m* *nom* *sing*
- Bahubhāṇaṃ** to those who speak excessively *m* *dat* *plu* of
bahubhāni
- Ekantaṃ** *adv* perfectly **ekantaṃ** **pasansaṃ** perfectly praised.
- Chāyā** shadow *f* *nom* *sing*
- Jhāyino** thoughtful, meditative *adj* *m* *Dat* *sing* of **jhāyī**
- Hinavīriyo** feeble a person of no activity *m* *nom* *sing*. comp
of **hina** and **virīyaṃ**
- Dubbalo** feeble weak *m* *nom* *sing* comp of **du** and **balāṃ**

- Kalyāṇakāri** he who does meritorious deeds *m nom sing*
subject to **haratī** (understood)
- Kalyāṇaṃ** good *adj n acc sing* attribute to **phalaṃ** (understood)
- Kapurisaṃ** bad or evil man *m acc sing* object of **hanti**
- Kadalīṃ** plantain tree *f acc sing* object of **hanti**
- Kusito** slothful indolent *adj m nom sing* attribute to **hina viriyo**
- Manopubbangamā** having mind for its precursor forerunner
adj m nom plu attribute to **dhammā**
- Manosetthā** having mind for its chief *m nom plu* comp of
of **manaṃ** and **setthā**
- Manomayā** springing from (caused by) the mind *m nom plu*
attribute to **dhammā**
- Mitabhāṇinaṃ** to those who speak moderately *m dat plu* of
mitabhāṇī
- Nalaṃ** reed *m acc sing* object of **hanti**
- Pāpiyo** sinful meanfellow *adj m nom sing* complement to **hoti**
- Paricariyāya** by reason of service *f instr sing*
- Papakāri** he who commits sin *m nom sing* subject to **harate**
(understood)
- Pavuttaṃ** is sown *pass dec p 1* of **pa+vapa** to sow having
bijaṃ as its subject and **te** as its agent
- Pasaṅsito** raised *adj m nom sing* attribute to **poso** (understood)
- Porāṇaṃ** old golden *adj n nom sing* complement to **hoti**
(understood)
- Pariyodapaṇaṃ** cleansing purification *n nom sing*
- Pasaṇṇena** pure freed from passions *adj n instr sing* attribute
to **manasā**
- Padutthena** impure *adj n instr sing* attribute to **manasā**
- Selo** rock *m nom sing* subject to **samirati**
- Sucaritaṃ** good right *adj m acc sing* attribute to **dhammaṃ**.
sucaritaṃ dhammaṃ right conduct
- Sacittaṃ** one's own heart
- Sāsaṇāṃ** a dispensation advice

- Sabbhi** with the virtuous and wise *m int plu* of **santa**
Santhavaṇ association, friendship *m acc sing* object of
kubbetha
Sakkāro honour entertainment *m nom sing* subject to **hanti**
Tadisaṅ the same of that kind *adj n acc sing* attribute to
phalaṅ
Tuṇhiṅ silent *adj acc sing*
Upasampada doing acquisition *f nom sing*
Vahato of the ox who draws *m pr sing* of **vahanta**
Veluṅ bamboo *acc sing* object of **hanti** (understood)
Vippamuttassa to him who has emancipated him-self from
passions *m dat sing*
Yadisāṅ of what kind *adj n acc sing* attribute to **bijaṅ**
Ekagharo solid, *adj nom sing* attribute to **selo**

VERBS

- Anveti** *pre tense 3rd per sing* of **anu+ī** *1st c* to follow
having **dukkhaṅ** as its subject and **naṅ** as its
object
Kubbetha *pot tense 3rd, pr sing* of **kara** to do having
so (understood) as its subject and **santhavaṇ**
as its object
Paccanubhossasi *ful tense 2nd per sing* of **Paṭi+anu+bhu**
1st c to endure enjoy having **tvāṅ** (understood)
as its subject and **phalaṅ** as its object
Posati *pre tense 3rd pers sing* of **pusa** *1st c* to nourish
having **yo** as its subject and **mātarāṅ pitarāṅ**
as its object
Samāsetha *pot tense 3rd pe sing* of **saṅ+āsa** *1st c* to
associate having **so** (understood) as its subject
(Intrans)

Samiñjanti *pre tense 3rd pers plu of sañ +inja 1st c to tremble to be shakable having panditā as its subject (Intra)*

Samirati *pre tense 3rd pers sing of sañ +ira 1st c to shake having selo as its subject (Intra)*

Vijjati *pre tense 3rd pers sing of vīda 3rd c to exist having poṣo as its subject (Intra)*

Q

SELECTIONS FOR EXERCISE

- 1 Manopubbangama dhammā manosettha manomaya
Manasā ce paduṭṭhena bhasati vā karoti va
Tato naṇ dukkhamanveti cakkag va vahato padaṇ
- 2 Manopubban₂amā dhammā manosettha manomaya
Manasā ce pasannena bhasati vā karoti vā
Tato naṇ sukkhamanveti chiya va anapīyini
- 3 Appamādo amatapa laṇ pamādo maccuno padaṇ
Appamatta na miyanti ye pamattā yathā matā
- 4 Selo yathā ekaghaṇo vātena na samirati
Evaṇ nindī asaggāsu na samiñjanti paṇ hiti
- 5 Yo ca vassasataṇ jīve kusito hinavīriyo
Ekīhaṇ jīvītaṇ seyyo paññāvantassa jhāyino
- 6 Dhammaṇ care sucariṇaṇ na taṇ ducariṇaṇ care
Dhammacāri sukhāṇ seti asmiṇ loka paramhi ca
- 7 Sabbapīṇassa akaraṇaṇ kusalassa upasampadā
Sacittapariyodāpanaṇ etaṇ Buddhānasāsaṇaṇ.
- 8 Porāṇaṇ etaṇ ātula n etaṇ ayyatani^{*}miva
Nindanti tunhumisīnaṇ nindanti bahubbhīṇīnaṇ
Mitābhi āṇuampi nindanti natthi loka anuṇḍito
- 9 Na c āhu na cā l havissati na ce tarābhi vijjati
Ekanta nindito poṣo ekantaṇ vā pasaggito

* For the sake of rhythm a is lengthened

- 10 Tanhaya jāyati soko tanhaya jāyati bhayaṃ
Tanhaya vipparamuttassa n'atthi soko kuto bhayaṃ
- 11 Sabbhū'eva samasetha sabbhū kubbetha santhavaṃ
Sataṃ saddhammamamaññaṃ seyyo hoti na paṇiyo
- 12 Phalaṃ ve kadaliṃ hanti phalaṃ veluṃ phalaṃ nīlaṃ
Sakkaro kapurisaṃ hanti gabbho assataṃ yattha
- 13 Yo mātaraṃ vā pitaraṃ va macco dhammena jōsati
Tāya naṃ paricariyaya mātāpitusu paṇhita
Idha cova naṃ paraṃsanti pecca sagge ca modati
- 14 Yo have balavaṃ santo dubbalassa titikkhati
Tam'ahu paramaṃ khantiṃ niccaṃ k'hamati dubbalo
- 15 Yādisaṃ vapate bijaṃ tīdisaṃ harate phalaṃ
Kalyāṇakāri kalyāṇaṃ pāpakāri ca pāpakaṃ
Pavuttaṃ tita te bijaṃ phalaṃ paccanubho-
-

PĀLI VOCABULARY

A

Ābidhika *adj* affected with illness sick ill

Ābidho *m* disease illness

Abbhantaraj *n* interval, interior loc within

Abbhūda *p t 3rd p sing* bhūda *dat* to break

Abbhūta *pass dec p p* of (na + bhaveti) undeveloped not practised

Abhi *inde* to unto near to

Abhibhu *m* conqueror

Abhibhūta *pass dec p p* (abhi + bhavati) overpowered over come subdued

Abhidhammiko *adj* versed or studying abhidhamma

Abhidhammo *m* higher doctrine Buddhist philosophy and psychology

Abhidhānaṃ *n* name appellation

Abhikkanta *adj* pleasant beautiful, excellent

Abhimaddati *3rd c mdat* with abhi to crush overcome

Abhimāno *m* pride

Abhinandini *f adj* delightful, rejoicing

Abhinhaso *inde adj* repeatedly

Abhiñña *f* higher knowledge

Abhisambuddha *pass dec p p* of (abhi + sambujjhati) thoroughly understood perfectly enlightened

Abhitthanaya *imper 2nd persing* of (abhi + thanaya) to

Abhitthanayatu abhittanetu *imper thana 7th c* with abhi to thunder

Abhivadati *1st c vada* with abhi to say declare

Abhiyati *f* beautiful movement journey

Abhiyati *m* he who approaches or goes forth

Ahravi *p t 3rd sing* of hrā *1st c* to say

Adittā <i>pas dec pp</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>indef p 3rd p s</i> of hu to be
Āgacchati <i>1st c gamu</i> with a to return	Aja <i>f</i> she goat
Āgādo <i>m</i> medicine	Ājuni <i>p t p 5th c</i> to conquer
Āgama <i>p t gamu 1st c</i> with a to return	Ājya <i>inde</i> to day
Āgmeti <i>1st c</i> with a (causal) to expect	Ājeti ājayati ājja <i>7th c</i> to earn
Āgametaṃ <i>m</i> (causal) gamu <i>1st c</i> with a to expect await	Ājanaṃ <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ājayati <i>7th c</i> to earn
Āgaraṃ <i>n</i> house holder's hfe house	Ājatana <i>adj</i> of today of the present time
Āgata <i>act pp</i> of a + gamu to return	Ābhagama <i>gamu</i> with adhi to attain
Āgga <i>adj</i> chief excellent	Ābhisaṃvaso <i>m d n</i> according to their wish and inclination
Āggaśvakaṭṭhānaṃ <i>n</i> chief discipleship	Ābbattaṃ <i>n s</i> within one's mind internally
Āggaśeṭṭhi <i>m</i> chief royal treasurer	Ābbhattika <i>adj</i> spiritual
Āggi <i>m</i> fire	Ābhavasati <i>1st c vasa</i> with adhi + a to live
Āhaṃ <i>pers pro I</i>	Ābhayaṇaṃ <i>n</i> study
Āharati <i>1st hara</i> with a to bring	Ājjayanta <i>pre act p</i> of ājja <i>7th c</i> to earn
Āharapetva (caus) <i>inde pp</i> of āharati to bring carry	Ābhagama <i>p t gamu 1st c</i> with adhi to attain
Āharyante <i>1st c pass</i> with a to bring carry	Ājo <i>m</i> goat
Āhāro <i>m</i> food	Ākaraṇaṃ <i>n</i> non performance not doing
Āho <i>inde alas</i>	Akkhāta <i>pass dec pp</i> of akkhāti said
	Akkhi <i>n</i> eye
	Akkhurogo <i>m</i> eye disease

Ācāro <i>m</i> conduct good man ners	Adhika <i>adj</i> excessive exceed ing superior to
Ācāriyo <i>m</i> tutor teacher	Adhikarāṇaṇ <i>n</i> matter of dis pute case suit trial
Accaṇa <i>f</i> offering worship	Adhimuccatag <i>imp</i> mūca 3rd c with adhi to determine resolve
Accaṇaṇ <i>n</i> worship	Adhimuccati 3rd c with adhi to resolve deter mine
Accayo <i>m</i> mistake fault death offence	Adhipañña <i>f</i> higher wisdom
Acceti 1st c I with ati to pass beyond sur pass overcome con quer	Adhiseti 1st c sī with adhi to lie down upon rest sleep
Accha <i>n</i> eye	Adhisīlag <i>n</i> higher precepts
Acc <i>n</i> flame	Adhivāsayaṭi adhivāseti 1st c (causal) vasa with adhi to bear with to accept approve
Aciray <i>adv</i> no longer soon	Adhivāsetu vasiyatu <i>imp</i> vasa 7th c with adhi to consent endure accept
Aciravati <i>f</i> name of a river in Savattṭhi	Adhita <i>pass dec p p</i> of i with all to learn
Addhako <i>m</i> traveller	Adiccabandhu <i>m</i> kinsman of the sun (a name of the Buddha as a member of the Solar race)
Addhi <i>m</i> time <i>n</i> long way	Adinayo <i>m</i> fault.
Atthā <i>adj</i> wealthy rich	Adinna <i>pass dec p t</i> of (na+ dadati) not given
Addho <i>m</i> half	
Adhama <i>adj</i> meanest	
Adhammo <i>m</i> unrighteousness injustice impiety irreligion	
Adhi <i>inde</i> over above upon	
Adhicitṭasakkha <i>f</i> higher me ditation	
Adhigacchati 1st c gamu with adhi to enter upon reach acquire ob tain	
Adhigata <i>act or pass dec p p</i> of (adhi+gacchati) attained acquired obtained	

Aditta <i>pass dec p p</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>indef p 3rd p s</i> of hu to be
Agacchati <i>1st c gamu</i> with a to return	Aji <i>f</i> she goat
Agado <i>m</i> medicine	Anni <i>p t p 5th c</i> to con- quer
Āgamā <i>p t gamu 1st c</i> with ā to return	Ajja <i>inde</i> to day
Agameti <i>1st c</i> with a (causal) to expect	Ajeti ajjayati ajja <i>7th c</i> to earn
Agametvā <i>imp</i> (causal) gamu <i>1st c</i> with a to expect await	Ajjanag <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ajjayati <i>7th c</i> to earn
Agāraṇ <i>n</i> house holder & l f house	Ajjatana <i>adj</i> of today of the present time
Agata <i>act p p</i> of a + gamu to return	Ajjhagama <i>gamu</i> with adhi to attain
Agga <i>adj</i> chief excellent	Ajjhāsayaṇa <i>m f n</i> accor- ding to their wish and inclination
Aggasavakathināṇ <i>n</i> chief discipleship	Ajjhattaṇ <i>n s</i> within one's mind internally
Aggasatti <i>m</i> chief royal treasurer	Ajjhattika <i>adj</i> spiritual
Aggi <i>m</i> fire	Ajjhāvasati <i>1st c vasa</i> with adhi + a to live
Ahaṇ <i>peri pro f</i>	Ajjhayaṇaṇ <i>n</i> study
Āharati <i>1st hara</i> with a to bring	Ajjayanta <i>pre act p</i> of ajja <i>7th c</i> to earn
Aharipetva (caus) <i>inde p p</i> of āharati to bring carry	Ajjhagama <i>p t gamu 1st c</i> with adhi to attain
Aharyatto <i>1st c pass</i> with a to bring carry	Ajo <i>m</i> goat
Ahāro <i>m</i> food	Akaraṇaṇ <i>n</i> non performance not doing
Aho <i>inde</i> alas	Akkhāta <i>pass dec p p</i> of akkhāta said
	Akkhi <i>n</i> eye
	Akkhigo <i>m</i> eye disease.

Akkho <i>m</i> die	Amataṅ <i>n</i> immortality
Akkodho <i>ṛ</i> non anger mild ness absence of envy or anger	Amatapadaṅ <i>n</i> the path to im- mortality
Akuppa <i>a</i> <i>ly</i> fixed immovable sure	Ambho <i>interj</i> hollo!
Akusalaṅ <i>n</i> demerit	Ambujaṅ <i>n</i> blue lotus
Alāhanaṅ <i>n</i> cremation ground	Amhakaṅ <i>per pro</i> to us our
Alaṅ <i>inde</i> no use	Amhaṅ <i>per pro</i> us
Alankaro <i>m</i> ornament	Am'ehi <i>per p 1st p plu</i> by or with us
Alankiralola <i>adj</i> greedy of ornaments	Amhe <i>per p 1st p plur</i> we us
Alapati lapa <i>1st c</i> with a to call	Amisalola <i>adj</i> greedy of en- joyments
Alito <i>m</i> name of a person	Amiso <i>m</i> objects of enjoy- ment food
Alīkavāḍi <i>m</i> liar	Ana <i>f</i> command order
Alīkaṅ <i>n</i> he	Anagato <i>m</i> future
Alla <i>adj</i> wet moist	Analo <i>m</i> fire
Aloko <i>m</i> light	Ananussata <i>adj</i> not heard before
Alopo <i>m</i> a lump or ball of food	Anariya <i>adj</i> not sublime non- aryan, ignoble
Ama <i>indec</i> yes	Anāthapīṇḍiko <i>m</i> the name of one of the chief lay disciples of the Buddha
Amacco <i>m</i> minister	Anatthasañhita <i>adj</i> conducive to disadvantages
Amajjapo <i>m</i> he who abstains from intoxicating drinks	Anattho <i>n</i> disadvantage evil
Amāññi <i>p t 3rd c</i> to think suppose	Anavattita <i>a</i> <i>ly</i> unsteady in firm
Amantayati manta with a <i>7th</i> <i>c</i> to call address	Anayati <i>1st c m</i> with a to bring in
Amanteti <i>7th c</i> manta with a to call address	An'laṅ <i>n</i> egg
Amānusa <i>adj</i> surpassing hu- manity	Andhakaro <i>m</i> darkness gloom
Amasati <i>1st c</i> to touch	

Augiraso <i>m</i> the Buddha	Anubhāvo <i>m</i> exertion dignity power
Anicea <i>adj</i> impermanent	Anudhammacāri <i>adj</i> living according to minor duties
Aniccata <i>f</i> transiency muta- bility	Anudhammo <i>m</i> minor duties
Anilo <i>m</i> wind	Anudhātati <i>1st c</i> to run after chase
Anisaṃso <i>m</i> merit advantage	Anuduto <i>m</i> under delegate travelling compan- ion
Añjali <i>m</i> respectful salutation performed by rais- ing the joined hands to the forehead	Anugacchati <i>1st c</i> to follow
Annalo <i>m</i> he who gives alms	Anujānāti <i>5th c</i> āti with anu to grant permit consent to
Annag <i>n</i> food	Anukula <i>adj</i> suitable agree- able
Aññātu <i>m</i> knower	Ananuññata <i>p p</i> of na (not) anujānāti
Aññāya <i>inde p</i> of ā+ñā to know properly	Anupābhaya <i>1st c</i> vāya with anu + pa to enter into priesthood after another person
Anokkamanta <i>pre act p</i> of na + ava + kamu not to fall in	Anupagamma <i>inde p p</i> of na + upa + gamu no to approach to avoid
Anoma <i>adj</i> illustrious great	Anupavāya <i>pot</i> of na (not) + upavādati to advise censure
Antarāmagga <i>m</i> middle of the way loc on the way	Anupapāsi <i>f</i> according to order
Antako <i>m</i> māra the evil one	Anurakkhanti <i>f</i> guarding pre- servati
Antarag <i>n</i> interior	Anuśāsaṇi <i>f</i> advice exor- tation
Ant'e-vaiko <i>m</i> pupil	
Antima <i>adj</i> last	
Anto <i>m</i> extremity end	
Antoparag <i>m</i> harem inner city	
Anu <i>suff</i> after like	
Anubhāva <i>1st c</i> to enjoy	

Anussasati <i>1st c</i> sasa with annu to advise	Alaha <i>n</i> he who does not commit sin even secretly he who has attained the final stage of sanctification
Anussivesug <i>pt 3rd pp</i> caused to be heard announced	Arañña <i>n</i> forest
Anuvattati <i>vatu 3rd c</i> with annu to follow attend upon associate with	Am <i>m</i> enemy
Anuyūṭhāti <i>2nd c</i> with annu to practise give one self up to follow	Ariyasacca <i>n</i> noble truth
Anveta <i>1st c</i> I with annu to follow	Arivo <i>n</i> noble one
Apa <i>pref</i> away insult offering	Arocavati <i>ruca</i> with a <i>7th c</i> to inform
Apacita <i>pass dec p p</i> of apacayati adored	Aroceti <i>ruca</i> with a <i>7th c</i> to inform
Apadata <i>f</i> footless state	Arogya <i>n</i> health
Apadeti to put into a certain state inflict	Aruha <i>ruha</i> with a to ascend
—	Asada <i>1 3rd p s</i> of asajjati
Āpaṇ <i>n</i> water moisture	Asadhu <i>adj</i> mean
Aparādhō <i>n</i> fault crime	Asajjivati <i>m te 1 p</i> of na + saja <i>3rd c</i> not to cling
Apayo <i>m</i> unhappy state hell	—
Āpekkhata <i>ikkha</i> with āpa to expect	Āsana <i>n</i> seat
Api used in questioning and disgracing	Ānankheyya <i>adj</i> innumerable
Appamādi <i>adj</i> active	Asunta <i>adj</i> absent non-existent
Appamattā <i>adj</i> strenuous	Asura <i>n</i> having no pith
Appasādo <i>m</i> displeasure	Asavaḥkhayo <i>m</i> extinction or cessation of passion
Appatima <i>adj</i> matchless	—
Appativattaya <i>adj</i> that which cannot be established	Asēvaṇa <i>f</i> non-association
Appiya <i>adj</i> unpleasant	Asi <i>m</i> sword
Ārabhati <i>rabha</i> with a to begin	Asati <i>5th c</i> asa to eat
Araddha <i>p p p</i> of a + rabha <i>1st c</i> to begin	Ānasso <i>m</i> ass
	Asati <i>f</i> eighty
	Assa <i>f</i> mare

Bahubhani <i>m</i> he who speaks exce-sively	Bhāriyate <i>1st c pass</i> to nourish
Bahuppado <i>m</i> many footed	Bhāro <i>m</i> burden, load duty
Bāhussuta <i>adj</i> heard much cultured	Bhāsatī * <i>1st c</i> to speak shine, look beautiful
Bāhussuto <i>m</i> he who has heard much learned	Bhātā <i>m</i> brother
Balado <i>m</i> he who gives strength	Bhātiko <i>m</i> brother
Balaṃ <i>n</i> strength power	Bhattakiccagā * <i>n</i> meal repast
Balavā <i>adj</i> powerful severe	Bhattaṃ <i>n</i> cooked rice food
Bāha <i>adj</i> serious excessive severe	Bhāvanā <i>f</i> meditation
Bali <i>m</i> oblation	Bhavanetta <i>f</i> desire for exis- tence desire lust
Balo <i>ii</i> child fool	Bhavanta <i>m</i> virtuous man
Bandhu <i>ii</i> relative	Bhavataṣa * <i>f</i> thirst for in- ternity of existence
Bārāṇasī <i>f</i> Benares (a city in India)	Bhavati <i>1st c</i> bhū to be, become
Bhāgādheyyo <i>ii</i> fortunate one	Bhāveti <i>1st c</i> (causal) bhū to develop
Bhāgavā <i>m</i> the Blessed One	Bhāvetuṃ <i>infinitive</i> of bhāveti to develop
Bhagini <i>f</i> sister	Bhāvita <i>pass dec p 1</i> of bhāveti to develop
Bhājati <i>1st c</i> to serve asso- ciate with	Bhāvitabba * <i>pot pass p</i> of bhāveti to develop
Bhājatābba <i>pot p p</i> f bha- jati to associate with serve	Bhavo <i>ii</i> state of existence becoming
Bhāṇṭiyā <i>n</i> goods articles	Bhāyaṃ <i>n</i> fear
Bhāṇṭattho <i>ii</i> necessity for goods	Bhodaṇasāvatṭanika * <i>a l</i> con- ducive to breach of unity.
Bhāṇṭamātra <i>pass pre 1</i> of bhanati being ut- tered	Bhedo * <i>ii</i> breach
Bhānu <i>ii</i> ray	Bhesajjā * <i>n</i> medicine
Bhānumā <i>m</i> the sun	Bhikkhako <i>m</i> beggar
Bharati <i>1st c</i> bhara to nou- rish	Bhikkhupī <i>f</i> nun
Bhāriyā <i>f</i> wife	Bhindaṭī * <i>2nd c</i> bhū to break tear
	Bhīyo <i>indec</i> very much
	Bhogagāmo * <i>m</i> village granted by a king

Ce <i>inde</i> if	Culla <i>adj</i> junior younger small
Cetaṅ <i>n</i> thought mind	Culladhanuggaha paṇḍito <i>m</i> a pandit named Culla dhanuggaha
Cetovimutti <i>f</i> emancipation of thoughts from pas sions	Cumbati <i>2nd c</i> cubi to kiss
Cha <i>card num</i> six	Cuta <i>act dec p p</i> of cavati D
Chadḍeti <i>1st c</i> challa (<i>cau sal</i>) to throw away	Dadati <i>1st c</i> da to give
Chando <i>m</i> wish desire inten tion will	Dadāha <i>p p p</i> of dāha <i>1st c</i> to burn
Chattha <i>ord num</i> sixth	Dahara <i>adj</i> young
Chavi <i>f</i> skin	Dahati <i>1st c</i> dāha to burn
Chedeti chida <i>2nd c</i> (<i>causal</i>) to cut	Dakkhati <i>1st c</i> disa to see
Chedayati chedeti chidi <i>2nd c</i> (<i>causal</i>) to cut	Dakkhina <i>adj f</i> southern
Chindati chidi <i>2nd c</i> to cut	Dalidda <i>adj</i> poor
Cinati <i>5th c</i> to collect	Daliddo <i>m</i> poor man beggar
Cinteti <i>7th c</i> to think	Dameti <i>1st c</i> (<i>caus</i>) dama to train
Cintita <i>p p p</i> of cinta. <i>7th c</i> to think devise	Dānaṅ <i>n</i> alms
Ciraṅ <i>inde</i> long	Damayati <i>1st c</i> (<i>caus</i>) dama to train, subdue
Ciraṅḍitika <i>adj</i> lasting long perpetuating	Danlayati danda <i>7th c</i> to punish
Cittakleso <i>m</i> mental passion	Dandeti danda <i>7th c</i> to pun ish
Cittag <i>n</i> thought mind	Danḍo <i>m</i> punishment stick
Coddasa <i>card num</i> fourteen	Dhañṇaṅ <i>n</i> corn
Corayati <i>7th c</i> cura to steal	Dapsati <i>1st c</i> dapsa to bite
Coreti <i>7th c</i> cura to steal	Dapso <i>m</i> gad fly
Coro <i>m</i> thief	Daro <i>m</i> wife
Cuddasa <i>card num</i> fourteen	Dāru <i>m</i> wood fire wood
Cula <i>adj</i> small	Dasa <i>card numeral</i> ten
Culakālo <i>m</i> name of a person	Disi <i>f</i> maid servant

Diso <i>m</i> man servant.	Dhammadinnī <i>f</i> name of a nun
Dassanāṇ <i>r</i> sight scene	Dhammasabha <i>f</i> religious assembly
Dassāṇi <i>f</i> <i>i</i> <i>di</i> <i>līc</i> to give	Dhammatī <i>f</i> nature, character
Ditabba <i>pr</i> <i>p</i> <i>p</i> of daddi	Dhammālo <i>m</i> braided hair
Ditāṇ <i>n</i> sickle	Dhammo <i>m</i> the doctrine
Dattha <i>pr</i> <i>dec</i> <i>p</i> <i>p</i> of dāṇa	
to his	righteousness, law
Ditū <i>isfa</i> of <i>da</i> to give	truth, virtue, nature
Diyalāto from the donor	
Diyalo <i>m</i> he who gives	
donor	Dharaṇ <i>n</i> wealth, money
Dayalo <i>adj</i> very kind.	Dhānīko <i>m</i> richman
Desayāto <i>7th c</i> <i>d</i> <i>sa</i> , to preach	Dhāṇān <i>n</i> corn
Desenta <i>pr</i> <i>act</i> <i>p</i> of <i>diss</i>	Dhārayāṇi <i>7th c</i> <i>dhara</i> to wear
<i>7th c</i> to preach.	Dhāretu <i>7th c</i> <i>dhara</i> , to wear
Deseti <i>7th c</i> <i>d</i> <i>sa</i> , to preach	Dhāriyāto <i>7th c</i> <i>pass</i> <i>dhara</i> .
Deso <i>m</i> region, country	to wear
Deṣi <i>di</i> , to give	Dheru <i>f</i> cow
Devadāto <i>m</i> name of a pr	Dhūṇi <i>f</i> daughter
son	Dhūṇi <i>m</i> brave man
Devatāṇi <i>m</i> divine king	Dhūṇi <i>m</i> son in law.
Devo <i>m</i> god rain	Dhūṇi <i>7th c</i> <i>dhū</i> to shake
Dhāṇ <i>m</i> banner	Dhūṇi <i>adj</i> addicted to
Dhammacakkā <i>n</i> wheel of	Dhūṇi <i>3rd c</i> <i>d</i> <i>ru</i> , to play
law	Dhūṇi <i>d</i> <i>sa</i> <i>1st c</i> to see
Dhammacakkhi <i>m</i> the eye of	Dhūṇi <i>pass</i> <i>p</i> <i>p</i> of <i>dāṇi</i> to
<i>m</i> <i>h</i> . insight into	give
truth	Dhūṇi <i>m</i> two-footed animal.
Dhammatī <i>m</i> righteous	Dhūṇi <i>adj</i> long
man he who acts	Dhūṇi <i>adj</i> long
righteously	Dhūṇi <i>m</i> a pre-
Dhammatāṇi <i>f</i> a discourse	vious Pāli name
on Dhamma (Law).	of Dhāṇi

Dipado <i>m</i> he who gives light	Dummedhī <i>m</i> illiterate man
Dipi <i>m</i> tiger	Dundubhī <i>f</i> drum
Digāmi <i>f</i> tigress	Duracaro <i>m</i> misconduct
Dipo <i>m</i> island	Duraṇ <i>adv</i> far away
Dippatī <i>3rd c</i> dipa to shine	Duteyyaṇ <i>n</i> message
Diva <i>inde</i> on day	Dutiya <i>ord num</i> second
Divaso <i>m</i> day	Dutiyasāvakatthinaṇ <i>n</i> second disciple sh p
Dohāpayatī <i>3rd c</i> duha (<i>causal</i>) to milk	Dattha <i>adj</i> wicked disobedient
Doranassay <i>n</i> displeasure distress	Dutthagāmini name of a great Sinhalese King
Dosaggi <i>f</i> fire of malice	Duve <i>cardinal n m</i> two
Doso <i>m</i> malice anger	Dvādasā <i>card num</i> twelve
Du <i>pref</i> bad ill	Dvādasakira <i>adj</i> twelve fold
Dubbala <i>adj</i> weak feeble	Dve <i>num</i> two
Dubhatī <i>1st c</i> dubha to injure betray	Dvi <i>card num</i> two
Duccaritaṇ <i>n</i> ill conduct	
Ducchanna <i>adj</i> ill thatched	
Duggata <i>adj</i> poor	
Duggatī <i>f</i> bad state of exis tence	
Duhayatī <i>7th c</i> to rain exces sively	
Duhita <i>f</i> daughter	
Duyyano <i>m</i> bad man	
Dukkhaṇ <i>n</i> sorrow	
Dukkhanirodho <i>m</i> extinction of sorrow	
Dukkan rodhagāmini <i>adj f</i> that which leads to the extinction of sorrow	
Dukkhasamūhāro <i>m</i> origin or source of sorrow	
	E
	Eka <i>adj</i> one (<i>numeral</i>) cer tain
	Ekacca <i>pro n</i> certain
	Ekadā <i>inde</i> one day once
	Ekādasama <i>ord num</i> eleventh
	Ekaghana <i>adj</i> solid
	Ekaka <i>adj</i> alone
	Ekamatika <i>adj</i> one minded
	Ekasāro <i>m</i> certain
	Ekantaṇ <i>adv</i> perfectly
	Ekārasa <i>cardinal num</i> eleven
	Ekekaṇ <i>pro n</i> one by one each
	Ekunavisatī <i>cardinal num</i> nineteen
	Elako <i>m</i> ram

Elāro* <i>m</i> name of a Tamil king	Gantva <i>inde p p</i> of gamu. to go
Esati <i>1st c</i> isa to search	Garahitvā <i>inde p p</i> of gara hati to rebuke, in sult
Eso <i>m</i> nominative sing of eta this that	Gāravo <i>m</i> regard respect
F'arahu <i>inde</i> at present	Garukaro <i>m</i> reverence
Ettavata <i>adv</i> so far to that extent	Garukaroti <i>6th c</i> kara with garu to revere
Evay <i>inde</i> thus	Garukatva <i>inde p p</i> of garu- karoti
Fvarupa <i>adj</i> such, of this sort	Garulo <i>m</i> a kind of bud
	Gāthā <i>f</i> stanza
	Gattay <i>n</i> body limbs
	Gehacchadanato from the roof of the house
Gabbhaseyyā <i>f</i> lying in the womb	Gharay <i>n</i> house
Gabbho <i>m</i> embryo foetus	Ghatay <i>n</i> ghee
Gacchanta <i>pre p</i> of gacchati	Ghatayati <i>7th c</i> glata to unite put to gether
Gacchati <i>1st c</i> gamu to go	Ghateti <i>7th c</i> gha'ta to unite put to gether
Gahapati <i>m</i> householder	Gheyyati <i>5th c</i> to take
Gahetva <i>inde p p</i> of gaha to take	Ghosako <i>m</i> name of a per- son
Gimadyiro <i>m</i> entrance to the village	Gilinan <i>n</i> sickness
Gimako <i>m</i> hamlet	Gimho <i>m</i> summer
Gamma <i>pot p p</i> of gamu <i>1st</i> <i>c</i> to go	Giri <i>m</i> rock
Gimo <i>m</i> village	Gita* <i>n</i> singing
Ganayati <i>7th c</i> gana to count	Go <i>m</i> bull
Gandho <i>m</i> smell	Gocaro <i>m</i> pasture
Ganti <i>7th c</i> gapa to count	Golā <i>f</i> iglana
Ganhati <i>5th c</i> gha'ta to take	Gorhatalo <i>m</i> butcher
Gan'he'e <i>7th c</i> gantla to arrange one with another	Gomko <i>m</i> cattle owner
	Gozo <i>m</i> bullock

Gotamo <i>m</i> the family name of the Buddha.	Hina : <i>adj</i> mean
Gotrabhu <i>adj n</i> that which exceeds its family or race.	Hinay : <i>n</i> low state, laity
Gottaj <i>n</i> family, race	Hinati : <i>1st c</i> hi, to go
Gubhasivo <i>m</i> name of a certain king	Hinaviriya : <i>adj</i> inactive, indolent.
Gulo <i>m</i> ball, sugar	Himsati : <i>2nd c</i> hisi, to hurt
Gunava <i>m</i> virtuous man	Hiri : <i>f</i> shame for sinning.
Guno <i>m</i> virtue	Hirimantu : <i>adj</i> ashamed of sinning
Gutta <i>p p p</i> of gupa <i>7th c</i> to protect	Hitaj : <i>n</i> benefit
	Hiyo : <i>inde</i> yesterday
	Hora : <i>f</i> hour
	Hoti <i>1st c</i> hu, to be, to become

H

Halaj <i>inde</i> no use	I
Haññate <i>1st c pass</i> hana, to kill	Icchanta : <i>pre act p</i> of icchatī desiring.
Hayso <i>m</i> swan	Icchatī : <i>1st c</i> to wish, desire (Isu)
Harati <i>1st c</i> hara to take away, convey	Icchita : <i>p p p</i> of isu to wish for.
Hari <i>adj</i> beautiful, lovely	Idaj : <i>n nom & acc sing</i> of ima : this
Hata <i>pass dec p p</i> of harati	Iddhi : <i>f.</i> magic power, development.
Hatthiroho <i>m</i> elephant rider	Idha : <i>inde</i> here
Hatthi <i>m</i> elephant	Ijjhati : <i>3rd c</i> idha to flourish.
Hattho <i>m</i> hand	Ikkhati <i>1st c</i> ikkha to see
Have <i>inde</i> certainly	Ima : <i>pro n.</i> this
Hayati <i>3rd c</i> ha, to decrease	Ināyiko : <i>m</i> debtor
Hemamālā <i>f</i> name of a princess	Indhanaj : <i>n</i> fuel
Hettha : <i>inde</i> below	Indriyaj : <i>n</i> sense
Hetu <i>m</i> original cause	Isi : <i>m</i> ascetic,
Hetuppabhava : <i>adj</i> sprung from a cause	Isipatanaj : <i>n</i> hermitage
Himalayo : <i>m</i> the Himalaya mountains.	Isi : <i>f</i> the pole of the plough
	Īso : <i>m</i> Lord, master.

Issara *adj* supreme influential
 Ita *pass dec p* of eti affected
 Itha *adj* desired
 Ithi *f* woman

J

Jahati *1st c hā* to abandon
 Jagaratita *adj* weakened de
 crepit
 Jalag *n* water
 Jalag *n* net
 Jalandhi *m* sea
 Jalanta *m pre act p* of jalati
 Jalati *1st c jala* to shine.
 Jāhita *pass dec p* of jileti to
 light (lit)
 Jambudipo *m* the continent of
 India
 Janako *m* father
 Janani *f* mother
 Janapado *m* country
 Jinapado *m* inhabitant of a
 country
 Jināti *5th c jā* to know
 Jano *m* people
 Jari *f* old age
 Jata *act p j* of jana "th c to
 be born
 Jati *f* entanglement
 Jitakrako *m* born child
 J'atra *adj* having pth
 Jati *f* birth
 Jit lhammo he whose nature is
 birth or one sub ec*
 to b rth

Jayati *1st c ji* to conquer
 Jetavanamahavihāro *m* Jeta
 vana great monas
 tery

Jethakasetthi *m* chief royal
 cashier

Jhanag *n* trance rapture
 Jhaya *adj m* thoughtful medi
 tative

Jināti *5th c ji* to conquer
 Jino *m* conqueror of passions
 Jita *pass dec j* of jināti con
 quered

Jivati *1st c jiva* to live
 Jivika *f* livelihood
 Jivitakkhayo *m* extinction of
 life

K

Kaccāyano *m* name of a person
 Kadi* *inde* when
 Kadi* *inde* ever anytime
 Kadali *m* plaintain tree
 Kadinayag *n* stinginess
 Kāhipano *m* a coin
 Kiko *m* crow
 Kalaho *m* quarrel
 Kalapakkho *m* dark half of a
 month
 Kalo *m* time death
 Kalyana *adj* good
 Kalyānakari* *adj m* he who
 does meritorious
 deeds.

Kalyāṇaḥ * <i>adj.</i> n good, merit	Kāretuḥ: (<i>caus</i>) infinitive of karoti
Kamalaḥ * n lotus	Karini <i>f</i> she-elephant
Kāmasukhalāḥ * <i>f</i> indulgence in sentient pleasures	Karoti: 6th c kara, to do-
Kāmarāṣaṇthavo: m. intimacy with sensual pleasures	Karunaḥ * <i>f</i> kindness, compas- sion.
Kāmatanḥa: <i>f</i> thirst for the gratification of the sentient pleasures	Kīruṇṇaḥ * n, kindness.
Kāmmanto * m business, action	Kasati * 1st c kasa, to plough
Kāmo m sensual pleasure, passion	Kāsi: m inhabitant of Kāsi
Kāmpati * 1st c kampa, to trem- ble, shake	Katthayati 7th c kattha, to praise
Kānūthabhiṭṭi: m younger brother	Kassako: m husbandman
Kāṇha * <i>adj</i> black sinful, do- meritorious	Kassapo * m name of a person
Kāṇkhi <i>f</i> doubt	Kata * p p p of Karoti
Kāññi: <i>f</i> girl virgin	Katama: interrogative pro. n, what, who, which
Kāṇṇaṇṇaḥ: n ear and nose	Kathaḥ: inde. how
Kāṇṇa * <i>adj</i> pleasant	Katiphaḥ: <i>adv</i> for a few days
Kāṇṇi: m desert	Katṭabba: pot p p karoti
Kāpi: m monkey	Katthaḥ: n wood
Kappati 1st c kappā to prepare to be fit	Katthāṅgarukkhbo: m rotten, burnt tree
Kappatthitika <i>adv</i> lasting for a Kappa	Kattheti: 7th c kattha to praise
Kappoti * 1st c (<i>caus</i>) kappā to make, prepare	Katthivato: 7th c pass kattha, to praise
Kāpuriso: m mean fellow	Kattuḥ * infinitive of karoti
Kāraṇaḥ: n reason, cause	Kavi * m poet
Karani: <i>f</i> duty	Kayirati. 6th c kara, to do,
Karaniya 1st p p of karoti	Kāyo: m body,
Kārenta: (<i>caus</i>) act pre. p of karoti	Khādanīyādi n edibles etc
	Khādāti: 1st c khāda to devour, eat
	Khādīro: m a tree which is full of pith
	Khaggo: m sword.
	Khamā: <i>f</i> . forgiveness, patience.

Khamapeti: 1st c khama: to pardon (causal)	Kitteti: 5th c to explain.
Khamati: 1st c to be patient, to endure bear	Kitti: f lame
Khanati: 1st c to dig	Ko: pro n nom sing m of ki: who
Khattiya: ady belonging to the ruling race	Koci: pro n whosoever.
Khattiyāni: f prince's	Kodhabhūhu m conqueror of anger
Khattiyo: m a śatrya, one belonging to the ruling race	Kodhano: m quick tempered man
Khayo: m exhaustion, dimi- nution, loss destru- ction	Kodho: m anger
Khema: ady sheltered	Kokanada: f name of a goddess
Khettag: n field.	Kokilo: m Indian cuckoo
Khipa: imp p p of khiya: 1	Kolito: m name of a person.
Khipati: 1st c to throw away	Konlāṇṇo: m the Buddha's dis- ciple who first at- tained the highest wisdom
Khippaj: inde soon immedi- ately	Kosambiko m inhabitant of Kosambi
Khitrā: n milk	Kosinārako m inhabitant of Kusināra
Khudā: f hunger	Koti f end, accomplishment
Kiccag n duty	Kotthi: m part, portion.
Kilama: 1st c to be tired.	Kubbetha: pot tense. kara: to do
Kilati: 1st c to play	Kucchi: f the belly, the womb
Kilesa m passion	Kuco m the breast of a female
Kili: 1st c past t to play	Kuddecarag: inde ever
Kimuta inde how much more	Kubaka: ady deceitful cheating
Kig: inde what	Kubij: inde where
Kupā: 5th c to buy, to ex- change.	Kujjhanta act pres p of kuj- jha: an angry per- son.
Kūci: n anything	Kujjha: 1st c to be angry
Kinkaro m servant	Kukkucako: m remorseful, sensitive.
Kittayati 5th c to explain praise	

kukkutapotako *m* chicken
 kukkutti *f* hen
 kukkuto *m* cock
 kulapati *m* master of a family
 kulava *adj* of high birth
 kumārī *f* princess maiden
 kumaro *m* prince young boy
 kumbhakāro *m* potter
 kummo *m* tortoise
 kuñjaro *m* elephant
 kupo *m* well
 kuppati *3rd c* to be displeased
 ed be angry
 kusita *adj* indolent slothful
 kutavay *n* nest
 kutumbiko *m* wealthy man
 kutumbay *n* family estate
 kutumbiko *m* wealthy man
 kuvalayaṇ *n* water lily

L

Labhati *1st c* to get obtain
 Labho *m* gain
 Laddha *p p p* of labha to
 obtain
 Laddhuṇ *inf.* of labha to
 obtain
 Lagga *a l* stuck attached
 tied, adhering
 Lajja *f* shame
 Lakkhaṇay *n* mark, omen
 characteristic
 Lamaka *adj* mean low
 Lanāchati *m le (causal) p*
 of lañchati to seal

Lañchati *1st c* to seal
 Lankā *f* Ceylon
 Lata *f* creeping plant
 Lekhanay *n* letter
 Limpati *2nd c* to smear
 Lokidhamo *m* meanest of the
 world
 Lokasannivāso *m* existence in
 the world
 Lokavāllihano *n* progress of
 the world
 Loko *m* the world people
 Lola *adj* greedy
 Lomay *n* hair fur
 Lubbhati *3rd c* to covet de
 sire
 Lumpati *2nd c* to cut off
 Lunāti *5th c* to cut mow

M

Ma inde not
 Maccheravinayo *m* subjugation
 of avarice
 Macco *m* man
 Maccu *m* evil one death
 Madisa *pronominal adj* (per
 son) like me
 Madhu *n* honey
 Madhukaro *m* bee
 Madhura *a l* sweet
 Madhurattay *n* sweetness
 Maggiko *m* traveller
 Maggo *m* way, course
 Mahājano *m* public
 Mahākulay *n* great family

Mahāh <i>m</i> name of a person	Manava <i>m</i> young man
Mahallako <i>m</i> old man	Manjukko <i>is</i> frog
Mahāmuni <i>m</i> the Great Monk	Mangalag <i>n</i> blessing luck, boon
Mahanadi <i>f</i> great river	Minā <i>pass dec p p</i> mineti to adore
Mahinimo <i>m</i> name of a person	Manku <i>adj</i> restless troubled
Mahipajipatigotami <i>f</i> name of a nun	Māññati <i>3rd c</i> to think know
Mahapphala <i>adj</i> greatly fruitful	Māno <i>m</i> pile
Mahisakkīro <i>m</i> great entertainment	Manomaya <i>adj</i> springing from (or caused by) the mind
Mahisurappo <i>m</i> name of a person	Manopubbangama <i>adj</i> having mind for its precursor, forerunner
Mahīpīsikī <i>f</i> great female lay disciple	Manosettha <i>adj</i> having mind for its chief
Maheṣṭ <i>f</i> queen	Mayaṇ <i>n</i> flesh
Mahiso <i>m</i> buffalo	Mantayati <i>7th c</i> to consult, speak privately
Majjati <i>f</i> she cat	Manteti <i>7th c</i> to consult, speak privately
Majjati <i>3rd c</i> to madden in toxicity	Manto <i>m</i> charm
Mayhama <i>adj</i> middle	Mānūsika <i>adj</i> human
Majjhimavayaṇ <i>n</i> middle age	Manusso <i>is</i> man
Makaso <i>is</i> mosquito	Mitrabandhanag <i>n</i> fetter of evil
Makkati <i>f</i> she-monkey	Marayaṇ <i>n</i> death
Makkato <i>m</i> monkey	Marapanta <i>adj</i> ending in death
Mala <i>f</i> garland wreath	Mārenta <i>1st act p</i> of mara <i>1st c (caus)</i> to kill
Mallikādevī <i>f</i> queen Mallikā	Māso <i>m</i> month
Malya <i>n</i> dirt dust stain	Missa <i>is le</i> not
Mama <i>pers p 1st p sing gen & D'</i>	Māta <i>act dec p n n</i> of māta's dowl
Maṇ <i>pers 1 1st p sing acc</i>	Mātā <i>f</i> mother
Manag <i>n</i> mind	
Marayaṇ <i>n</i> death	
Mānāsika <i>adj</i> mental	
Mānavī <i>f</i> maiden	

Matango <i>m</i> elephant	Mogha <i>adj</i> empty, fruitless
Matapitaṇṇo <i>m plu</i> parents	Mohaggi <i>m</i> fire of delusion
Matta <i>pass dec p</i> of majjati intoxicated	Moho <i>m</i> delusion
Mattaññu <i>m</i> he who knows moderation (in eat ing)	Mokkhamaggo <i>m</i> way to deli verance
Mitulo <i>m</i> uncle	Mokkho <i>m</i> deliverance
Maya <i>f</i> illusion deceit	Monag <i>n</i> peace
Māyavi <i>adj</i> deceitful deluded	Muddika <i>f</i> vine wine
Mayhaḅ <i>1st pers pro n dat</i> or gen sin	Mukhaḅ <i>n</i> mouth
Maya <i>pers p 1st p sing loc</i>	Muñcati <i>2nd c</i> to release
Medhavi <i>m</i> wise man	Muni <i>m</i> monk
Medini <i>f</i> earth	Musi <i>f</i> he
Megho <i>m</i> cloud	Musiko <i>m</i> rat mouse
Metta <i>f</i> compassion friendli ness towards all beings	Mutta <i>pass dec p p</i> of muñ cati released
Micchaditthi <i>f</i> false view irrational belief	Muttaharo <i>m</i> necklace
Migadāyo <i>m</i> name of an ancient Buddhist hermitage	Mutti <i>f</i> deliverance
Migavaḅ <i>n</i> deer hunting	
Migo <i>m</i> deer	
Milayati <i>3rd c</i> to fade away feel fatigue	
Mināti <i>5th c</i> to measure	
Mitabhani <i>m</i> one who speaks moderately	
Mitto <i>m</i> friend	
Modakaḅ <i>n</i> sweet meat	
Modati <i>1st t</i> to rejoice	

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Nahko <i>m</i> & <i>n</i> finger nail	Nassati <i>3rd c</i> to perish
Nakhaṅ <i>n</i> finger nail	Ñatoko <i>m</i> relative
Nakkhattaṅ <i>n</i> star	Nāteyya <i>pot p-p</i> of janati to know
Naligaro <i>m</i> house thatched with bamboo leaves	Ñati <i>m</i> relative
Nalo <i>m</i> a bamboo	Natu <i>inde</i> but not.
Nāmaṅ <i>n</i> name	Nava <i>adj</i> new.
Namati <i>1st c</i> to bow down.	Nāvā <i>f</i> , ship, boat
Namo <i>inde</i> bow, hail	Nāviko <i>m</i> sailor
Ñānadassanaṅ <i>n</i> sight of knowledge	Navuṭi <i>cardinal num. f</i> ninety.
Ñānakarani <i>adj f</i> producing, bestowing wisdom	Nāyanaṅ <i>n</i> eye
Ñānaṅ <i>n</i> knowledge	Nāyasigaro <i>m</i> ocean like logic
Ñānasāgāro <i>m</i> the ocean like wisdom.	Nayati <i>1st c ni</i> , to lead
Nandirāgasahagata <i>adj</i> accompanied by use	Nāyo <i>m</i> logic, method
Naṅgalāṅ <i>n</i> plough	Nāyo <i>m</i> knowledge, highest wisdom.
Ñāni <i>adj</i> . wise	Nekkhammaṅ <i>n</i> . emancipation from (household life) passions
Narapati <i>m</i> king	Nettaṅ <i>n</i> eye
Nāri <i>f</i> woman	Netti <i>inde. p. p.</i> of neti or nayati
Naro <i>m</i> man	Ni in, down, away, less
Nāyati <i>3rd c (causal)</i> to destroy, demolish	Nibbānaṅ <i>n</i> Nirvāṇa, annihilation of passions
Nāyati <i>(caus) pres tense, 3rd p sin.</i> of niseti	Nibbāpeti <i>3rd c (causal)</i> , to cause to extinguish
Niseti <i>3rd c. (caus)</i> to destroy, demolish	Nibbatto <i>act dec p</i> of nibbatati. <i>3rd c</i> to be born
Niso <i>m</i> ruin	Nibbāti <i>f</i> nibbāya deliverance.
Nassati <i>imperative 2nd per sin</i> to perish	Nicca <i>adj</i> . permanent, everlasting
	Niccaṅ <i>inde</i> always

P.

- Pa *forth, before*
 Pabbajja *f. ordination entrance into priesthood.*
 Pabbajito *m he who has entered into priesthood or homelessness*
 Pabbajetabba *pot p p (causal) of pabbajati*
 Pabbato *m mountain, rock*
 Pabbhāsi *1st c. bhū with pa to rise*
 Pācanag *n. goad*
 Pacati *1st c to cook*
 Paccigacchanta *pre act p pati + i + gamu to return.*
 Paccigacchati *1st c with pati + ā, to return*
 Paccimitto *m enemy*
 Paccāññisig *past tense 1st pers sin to realize he come certain*
 Paccanto *m interior*
 Paccassosug *past tense 3rd pers plu to assent, promise*
 Paccēkabuddho *m sub-Buddha*
 Paccha *inde after*
 Pacchima *adj western*
 Paccusso *m morning dawn*
 Pacita *p p p of paca 1st c to cook.*
 Padhanakkhama *adj worthy of carrying out strenuous exertion*
 Padhina *adj chief, paramount*
 Paggaho' m *strenuous exertion.*
 Paggayha *inde p p of pagga nhiti to exert, hold out*
 Pabhinag *n emancipation destruction*
 Pabhitabba *pot pass dec p of pa + hi to abandon eradicate*
 Pahiya *inde p p of pa + hi 3rd c to abandon*
 Pabina *imp dec p of pa + hi 3rd c to abandon*
 Pahiṇsi *hi with pa 4th c to send*
 Pahiṇa *p p p of pa + hi to send*
 Pahiṇatto *adj m intent resolute*
 Pahiṇi *1st c hi with pa to be sufficient*
 Pa,ā *f being subject*
 Pajaha'ti *1st c to abandon put away*
 Pajānati *hi 3rd c. with pa to realize.*
 Pa,āva *inde p p of pa,ā 3rd c to drive*
 Pajjola *m light lamp.*
 Pa,uggo *m cloud rain*
 Pakhiṇati *kha with pa 1st c to know, make known*

Pakaseti <i>1st c (caus) kusa</i> with pa to expound	Pañca <i>card numeral</i> five
Pakaso <i>m</i> light ray	Pañcadasa <i>card numeral</i> fif- teen
Pakata <i>adj</i> famous	Pañcama <i>adj ord num</i> fifth
Pakkhipati <i>khupa</i> with pa to throw or put in	Pañcavaggiya <i>adj</i> belonging to the company of five
Pakkho <i>m</i> fortnight	Pandīcag <i>n</i> characteristic of a Pundit
Pakkosati <i>kusa</i> with pa <i>1st c</i> to call	Pañho <i>m</i> question
Pālako <i>m</i> protector	Pāni <i>m</i> hand
Palalay <i>n</i> straw	Pamita <i>adj</i> excellent sweet nice
Palato <i>act dec p p</i> of pala yati to flee away	Pañña <i>f</i> wisdom
Palayati <i>3rd c lv</i> with pa to flee away	Pannakuro <i>m</i> reward
Palayati <i>pāla 7th c</i> to protect	Pannag <i>n</i> leaf letter
Paletabba <i>pot p p</i> of Paleti to protect	Pannarasa <i>ca d numeral</i> fif- teen
Pāleti <i>7th c</i> to protect	Pannāsa <i>f card num</i> fifty
Pali <i>f</i> the text	Paññasa <i>f card num</i> fifty
Pālita <i>pas. dec p p</i> of paleti	Pannasala <i>f</i> monastery
Pamadā <i>f</i> young woman maiden	Paññisati <i>f card num</i> fifty
Pamado <i>m</i> indolence	Pañnavantu <i>adj</i> wise
Pamocayati <i>2nd c muca</i> with pa (<i>causal</i>) to set free release	Paññiyati <i>imp 4th c</i> to appear seem
Pamoceti <i>2nd c muca</i> with pa (<i>causal</i>) to set free release	Pāno <i>m</i> being creature
Pamuñcatu <i>2nd c muca</i> with pa to emit release	Papa <i>adj</i> sinful
Pānag <i>n</i> life	Papaka <i>adj</i> sinful
Panātipato <i>m</i> destroying life killing	Pāpakari <i>m</i> sinner he who commits sin
	Papajano <i>m</i> sinful man
	Papamakku <i>m</i> one who con- ceals his own vice
	Papamitto <i>m</i> evil friend
	Pāpag <i>n</i> sin
	Papiyo <i>m</i> sinful person

Pappeti* apa, with pa 5th c to approach	Parijānati* 5th c, with pari, to understand well, realize
Pappuyya* inde p p of papunāti	Parijani* 5th c with pari, to understand well, realize
Papanati 4th c to reach, gain	Parikkha* 1st c with pari 1st c to examine
Papatto m grand son	Parikkha* 1st c or 2nd c dec p of parikkha yati, exhausted
Para pro n o'ner	Parijho* m burning
Para* opposite opposed to	Pariṇāy n measure duration
Paribhavaṇṭa act 1st p of paribhavaṇṭi to follow the course of run	Pariññāta p p p of pari + ñā, to know exactly
Parabhavo m ruin	Pariprava-adj unsteady, waver ing
Parakkhamāṇi 1st c kamu with pari to strive hard	Pariparaṇi 1st c para with pari to be completely full in crease
Parakkhamo m exertion	Pariṣa / assembly
Parapuggalo m other person	Pariyayavāṇi 2th c with pari to avoid abstain
Paraloka m the other world	Pariyayeti* 2th c with pari to avoid, abstain
Parama adj excellen* highest greatest best	Pariyāta adj surrounded
Parami / perfection	Pariyēṇa n cell monas ery
Parampari / series, genera tion lineage	Pariyāva inde p p of pari + va 1st c to offer food p o' n' wa upon
Parivāṇāṇa adj belong ng to others	Pariyātakko m reflection, 1st c 1st
Parasa o m other being	Pariyāta p p p of pari + ta to surround
Pari prefix used for trial ing e c, surround ng	
Paribhūṇṭi 1st c with pari to en oy parake of	
Paricca 1st p p of pari + 1 1st c to perceive un ders and penetr	
Pariloha 1st c to lament	
Parilho m lament n	
Parilayaṇi 3rd c with pari to decrease	
Pari 1st c full away from decayed per 1st	

Patthiyato <i>~th c</i> (pass or wishers form) to wish for aspire	Pibati <i>pa 1st c</i> to drink
Patthita <i>pass p p</i> of pattheti to wish for aspire	Pilindhinag <i>n</i> ornament
Patti <i>m</i> foot soldier infantry	Pingalo <i>m</i> name of a king
Pattug <i>infinitive</i> of pajjati to arrive approach	Pinita <i>adj</i> pleasant lovely
Payojeti <i>2nd c</i> yuja with pa to instigate conduct direct employ (causal)	Pipasa <i>f</i> thirst
Pavattetug <i>infinitive</i> of pa+vatta to inaugurate esta- blish set on foot	Pisuna <i>v</i> slandering
Pavatti <i>f</i> news	Pita <i>~t</i> father
Pavattita <i>p p p</i> of pa+vatta to inaugurate esta- blish set on foot	Pithag <i>n</i> chair
Pavisati <i>1st c</i> to enter into	Piti <i>f</i> joy
Payirupāsati <i>asa 1st c</i> with pari+upa to sit beside, attend on associate with	Piva <i>1st c</i> pi to drink
Payirupisattha <i>pot 1 1</i> of payirupāsati to sit beside attend on associate with	Pivitug* <i>infinitive</i> of pi <i>1st c</i> to drink
Pecca <i>in le</i> 1 ear after or in the next existence	Piya <i>adj</i> affectionate plea- sant beloved lov- ing
Pekkhati <i>1st c</i> ikkha with pa to see clearly	Piyankaro <i>m</i> name of a person
Pemo <i>~t</i> affection	Pokkharani <i>f</i> pond
Phalag <i>n</i> fruit	Ponobhavika <i>adj</i> causing the renewal of exis- tence
Phalo <i>m</i> a plough share	Porana* <i>adj</i> ancient golden
Pharu <i>a</i> <i>adj</i> harsh	Posaniya <i>pot 1 1</i> of poseti to nourish
Phisuvihāro* <i>m</i> comfort ease well being	Posati <i>1st c</i> to nourish
	Poseti <i>~th c</i> to nourish
	Potako <i>m</i> young one
	Pothetva <i>inde p p</i> of potheti to beat
	Potujjanika <i>adj</i> fit only for the worldly minded
	Pubba <i>pro n</i> previous <i>adj</i> eastern
	Pabbāsiṃso <i>m</i> eastern monas- tery

Pucchati <i>1st c</i> to ask	R
Pucchāmaṇa <i>pre pass p</i> of puccha to ask	Ragadidusaka <i>adv</i> destructive of lust etc
Puggalo <i>m</i> individual person	Rāgaggi <i>m</i> fire of lust
Pujā <i>f</i> offering veneration	Rāgo <i>m</i> desire for sensual pleasure lust
Pujaniya <i>1st p p</i> of pujeṭi to adore (<i>7th c</i>)	Rāja <i>m</i> king
Pujeṭi <i>7th c</i> puja to adore	Rājabhāto <i>m</i> soldier
Pujita <i>7th c</i> puja to adore	Rājagahaṇṇa <i>n</i> an ancient town
Punabbhavo <i>n</i> rebirth	Rājyaṇṇa <i>n</i> dust, dust of passions
Punadivaso <i>m</i> next day	Rajapuriso <i>m</i> king's execu- tioner royal officer
Puṇāti <i>5th c</i> to please	Rajasabha <i>f</i> royal assembly
Puññagā <i>n</i> merit	Rajataṇṇa <i>n</i> silver
Puññakari <i>adv m</i> he who does meritorious deeds	Rajjaṇṇa <i>n</i> kingdom
Punappunagā <i>inde</i> again and again	Rakkhati <i>1st c</i> to protect
Pupphāsanaṇṇa <i>n</i> seat of flowers	Rakkhanta <i>pre act p</i> of rakkha to protect
Pura <i>inde</i> in ancient times	Rakkhita <i>pass dec p p</i> of rakkhati
Purato <i>inde</i> in the presence	Ramati <i>1st c</i> to play
Purebhattaṇṇa <i>adv</i> before the mid day meal	Randhayati <i>1st c (causal)</i> to make subject to
Purisīdhamo <i>m</i> meanest of men	Randheti <i>1st c (causal)</i> to make subject to
Puriso <i>m</i> man	Raso <i>m</i> flavour taste juice, essence
Purisuttama <i>m</i> noblest of men	Ratanaṇṇa <i>n</i> gem precious thing
Puttadarā <i>m plu</i> wife and children	Ratho <i>m</i> chariot
Puttima <i>m</i> he who has chil- dren	Rati <i>f</i> desire
Putto <i>m</i> son	Ratthaṇṇa <i>n</i> country kingdom
Puthujāṇo <i>m</i> worldly man	Ratti <i>f</i> night
	Ravi <i>m</i> sun
	Rocati <i>1st c</i> ruca to please

Sakkato <i>pass dec p 1</i> of sakkaroti to honour	Sameti <i>3rd c</i> sama to pacify
Sakkatva <i>inde p 1</i> of sakka roti to honour	Sāra <i>11</i> lord (causal)
Sakkha <i>m</i> witness	Sameti <i>f</i> due respect
Sāla <i>f</i> hall	Samujjhati <i>3rd c</i> udha with say to accomplish
Sāli <i>m</i> hill paddy	Samiko <i>m</i> heir lord
Samādhi <i>m</i> concentration of mind peace	Samūjjati <i>1st c</i> to tremble shake
Samagga <i>adj</i> united	Samarati <i>1st c</i> to shake water
Samāhita <i>p p p</i> of saṁ + ā + hi to concentrate	Samiti <i>f</i> association society
Samajātika <i>adj</i> having equal birth	Samvā <i>inde</i> well
Samalankata <i>a /</i> well adorn ed	Samma <i>4th c</i> <i>m</i> right living
Samāno <i>m</i> recluse	Sammaditthi <i>m</i> right view
Samaraka <i>adj</i> inclusive of maras	Sammajjātabba <i>pot p p</i> of sammajjati
Samaranganaj <i>n</i> battle field	Sammakammanto <i>11</i> right action
Samaruha <i>pass m act der</i> <i>p p</i> of samaruhati (mounted)	Sammannati <i>3rd c</i> mana with say to decide agree to select
Samāsetha <i>pot tense 3rd per sin 1st c</i> to asso ciate with	Sammannatābba <i>pot p p</i> of sammannati to de cide agree to select
Samatho <i>11</i> peace	Sammasambodhi <i>11</i> right tran quility
Samativijhata <i>3rd c</i> to pene trate leak	Sammasambodhi <i>11</i> the highest wisdom
Samavayo <i>m</i> collection	Sammasankappo <i>m</i> right as piration
Samayo <i>m</i> time view belief	Sammasati <i>f</i> right recollec tion mindfulness
Sambodho <i>m</i> perfect enlight ment	Sammati <i>3rd c</i> to pacify to be pacified
Sambuddha <i>pass dec p</i> of sambujjati (well realized)	Sammasacca <i>f</i> right speech
	Sammasāyamo <i>m</i> right effort

Sammukhikkhāro' <i>m</i> meeting, presence	Sankhāro <i>m</i> conformation
Sampajano' <i>m</i> knowing, under standing, being conscious	Sankilesati <i>kikisa</i> with saḍ 7th c to soil.
Sampanna' <i>adj</i> endowed with	Sannicaro <i>m</i> acquisition
Sampapeti' <i>pt</i> with sa' (caus) to cause to approach	Sannādhaya <i>rule</i> p p of saḍ + ni + dhā 1st c. to keep, bear
Sampayogo' <i>m</i> union associa tion	Sannipatati 1st c to meet to gether, assemble
Samphappalāpo <i>m</i> empty talk	Saññojanaḥ <i>n</i> letter
Samphasso' <i>m</i> touch	Sarsaggo <i>m</i> association
Samudayadhamma' <i>m</i> that which has the nature of having an origin	Sarsiro <i>m</i> the world, con tinual existence
Samuddo <i>m</i> sea	Santa <i>acc</i> pre p of alhi being present
Samutthiti <i>thā</i> , 1st c with saḍ + u, to rise, originate	Santa' <i>adj</i> pacified, holy, peaceful
Samutthita <i>pass</i> p p of sa mutthiti, to rise originate	Santapo <i>m</i> burning
Samanugata <i>adj</i> well followed	Santappati 1st c to entertain, treat
Sāṅkaranta <i>act</i> p p of saṅ karaṇa to walk to gether	Santhāgiraḥ <i>n</i> congress hall, town hall
Sandhi <i>m</i> junction combination	Santi' <i>f</i> serenity, peace, eternal peace
Sanghabhedo <i>m</i> breach of the order	Santilaḥ <i>n</i> presence vicinity
Saṅgaho <i>m</i> en enclosure	Santhavo' <i>m</i> friendship
Saṅgho <i>m</i> window	Santimha' <i>adj</i> contented
Saṅgha' <i>m</i> real order	Sintatthi <i>f</i> contentedness
Saṅgha' <i>adj</i> null	Saṅvaccharo' <i>m</i> d r year
Saṅghāṇṇi <i>acc</i> + a 1st c to rise, use	Santiso <i>m</i> association, living together
	Santari <i>f</i> night
	Santāra' <i>acc</i> + a, 1st c with saḍ to be cord
	c ve

Sapattini <i>f</i> enemy	Satthag <i>n</i> art
Sappuriso <i>m</i> good man	Satthi <i>f</i> thigh
Saraja <i>adj</i> dusty	Sattho <i>m</i> weapon art
Sarambho <i>m</i> injury in return retribution retaliation	Sivako <i>m</i> disciple
Sarata <i>f</i> worthlessness	Sivakayugaj <i>n</i> a couple of disci- ples
Sariputto <i>m</i> name of the chief disciple of the Buddha	Sivanag <i>n</i> ear
Sariraj <i>n</i> body	Siyarho <i>m</i> evening
Saro <i>m</i> allow voice	Se <i>inde</i> used for euphony's sake
Sarojaj <i>n</i> lotus	Senapiti <i>m</i> general
Sisanaj <i>n</i> message dispensa- tion advice	Sen patutthaj <i>n</i> general ship
Sassamanabrahamani <i>adj</i> in- clusive of recluses and brahmins	Setthi <i>m</i> royal cashier rich merchant
Sassaj <i>n</i> paddy plant	Settha <i>adj</i> excellent
Sataj <i>n</i> hundred	Setthitthaj <i>n</i> the royal cashiership
Satakayugaj <i>n</i> a pair of clothes	Sevati <i>1st c</i> sevati to serve
Satattaj <i>n</i> sweetness	Sevitabba <i>pot p p</i> of sevati <i>1st c</i> to serve
Sattho <i>m</i> cunning man rogue	Seyyatha <i>inde</i> as just as
Sati <i>f</i> recollection	Seyyathidaj <i>inde</i> that is to say namely
Satisambojjhango <i>m</i> the re- collection which is constituent of sup- reme knowledge	Sibbati <i>3rd c</i> to weave sew
Sato <i>m</i> recollective person	Sighaj <i>adv</i> quickly
Satto <i>m</i> animal, being	Sighayayi <i>adj</i> going quickly
Sattadasa <i>card num adj</i> seventeen	Sihalo <i>m</i> the Singhalese
Sattarasa <i>card num adj</i> seventeen	Siho <i>m</i> lion
Sattati <i>f card num</i> seventy	Sijjhati <i>3rd c</i> sidha to be ac- complished take place
Sattha <i>m</i> Exalted One	Sikharaj <i>n</i> top of a moun- tain
	Sikkha <i>f</i> precept
	Sikkhati <i>1st c</i> to learn train practise

ulāghati <i>1st c</i> to praise	Sulha <i>adj</i> good nice
Ulag <i>n</i> precept moral practice	Subhāsita <i>pass p p</i> of subhāsa
Uliyay <i>n</i> indolence	Sucariy <i>n</i> good conduct
Uḥṣṭi <i>2nd c</i> aśa to sprinkle	Sucinna <i>pass p</i> well practised
Ungay <i>n</i> horn	Sudanta <i>adj</i> well trained
Uran <i>n</i> head	Suddhi <i>f</i> holiness absolute purity
Urisaṅghabodhi <i>m</i> name of a person	Sudinno <i>m</i> name of a person
Uṇṇasapo <i>m</i> any creeping thing as a centipede	Sudo <i>m</i> cook
Uṇṇay <i>n</i> head	Sujano <i>m</i> goold man
Uṇṇo <i>m</i> pupil	Sujhātī <i>3rd c</i> sudha to purify cleanse
Uṇṇa <i>adj</i> cold	Sukara <i>adj</i> easily done
Uṇṇatapaniṭṭinay <i>n</i> shelter from cold and wind	Sukaro <i>m</i> pig
Uṇṇho <i>m</i> affection friendship, love	Sukhaddo <i>m</i> he who gives happiness or health
Uṇṇo <i>pers pro n</i> he	Sukhay <i>n</i> happiness
Uṇṇo <i>pers p</i> that I	Sukhāvahā <i>adj</i> productive of happiness
Uṇṇhātī sulha <i>1st c</i> to be splendid	Sukkāpakkho <i>m</i> the bright half of a month
Uṇṇā <i>f</i> lamentation	Sukumāla <i>adj</i> delicate
Uṇṇā <i>1st c</i> to feel sorry grieve for	Sunakho <i>m</i> found dog
Uṇṇo <i>m</i> sorrow regret	Sunati <i>3rd c</i> su to hear
Uṇṇipanno <i>m</i> he who has attained to the first stage of sanctification	Suno <i>3rd c</i> su to hear
Uṇṇo <i>inf n</i> of su <i>3rd c</i> to hear	Sapannata <i>pass p p</i> of sut+pan+ta <i>3rd c</i> to keep firm
Uṇṇo <i>pers p</i> that thou	Supati <i>1st c</i> to sleep
Uṇṇavata <i>f</i> meekness obedience	Suppatho <i>m</i> a straight path
Uṇṇo <i>pers</i> good well	Supya <i>c</i> sup+tae (<i>pass et im pers</i>) <i>1st c</i> to sleep
	Sura <i>f</i> liquor
	Su-āla <i>adj</i> wild <i>c</i> ed to liquor

Suñño <i>n</i> sun	Tamha <i>pers pro n m d n</i> <i>sing</i> from him or it
Suro <i>m</i> god	Tamhi <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Susambuddha <i>pass p p</i> of su + saṅ + budha <i>3rd c</i> to realize well	Taṅ <i>pers pro n</i> him her or it
Sussati <i>3rd c</i> susa to drv up	Tanḷaṅ <i>n</i> rice
Susoca <i>p 3rd p s</i> of socati to feel sorry	Taṇi <i>pers pro n n plur</i> they or them
Suta <i>pass dec p p</i> of sunoti to hear	Tanoti <i>6th c</i> tanu to expound
Suttantiko <i>m</i> a person versed in the discourses	Tanti <i>f</i> string of a lute
Suvannag <i>n</i> gold	Tapag <i>n</i> asceticism
Suvannanikkhaṅ <i>n</i> golden coin golden piece	Tapassini <i>f</i> female ascetic
Suve* <i>inde</i> tomorrow	Tapaso <i>m</i> ascetic
Suvisuddha <i>adj</i> absolutely pure	Taraka <i>f</i> star
Svātana <i>adj</i> belonging to the next day tomorrow	Tireti (<i>caus</i>) <i>1st c</i> to cross
T	
Ta* <i>pers pro n f plur</i> they	Tasag <i>pers pro n f plur</i> to or for them or of them
Tabhi <i>pers pro n f plur</i> by or with them	Tasma <i>pers pro n m d n</i> <i>sing</i> from him or it
Tadā <i>inde</i> then	Tasmig <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Tādisa* <i>adj</i> the same of that kind	Tassa <i>pers pro n m d n</i> <i>sing</i> to him or it & of him or it
Tahi <i>pers pro n f plur</i> by or with them	Tassa <i>pers pro n f sin</i> to her
Tahiṅ <i>inde</i> there	Tassag <i>pers pro n f sing</i> in or on her
Takkasala <i>f</i> the ancient uni- versity town of India	Tasu <i>pers pro n f plur</i> in or on them
	Tata <i>n</i> my dear my good sir (affectionate mode of address)

Tattha: <i>inde</i> there	Thapetvā: <i>inde p p.</i> of thapeti
Tatthipi: <i>inde</i> even so	to place
Tatiya* <i>ord num adj</i> third.	Thero* <i>m</i> therā elder
Tatra* <i>inde</i> there.	Thomaṇiya: <i>adj</i> praise-
Tava: <i>inde</i> still, yet	worthy
Tava <i>adi</i> till yet still	Ti: <i>card num adj</i> three
Tavaṃ <i>per p</i> thou	Tibbarāga* <i>adj</i> excessively
Tiṇatiṇadevaloko <i>m</i> tiṇatiṇ	sensual
sa heaven	Tinag* <i>n</i> grass
Tāya <i>pers pro n 2nd sing by</i>	Tinassalika: <i>f</i> a straw
or with thee.	Tigga: <i>f card num</i> thirty
Tāya <i>pers pro n f 2nd sing</i>	Tiggaṇṇa: <i>card num f.</i> thirty
by or with her	Tiparivatta* <i>adj</i> of triple
Tāyaṃ <i>pers pro n f sing in</i>	order
or on her	Tissa: <i>m</i> name of a person.
Tāyo <i>card. num (plur)</i> three	Tissa: <i>pers. pro . f sing.</i> to,
Tāyo* <i>pers pro n f</i> they or	from, or of her
them	Tissaya <i>pers pro n f sing</i> to
Te. <i>pers pro n</i> they, them, to	from, or of her
thee, by thee	Titikkha* <i>f</i> patience.
Tebha <i>pers pro n m & n plur</i>	Titti* <i>f.</i> satisfaction
by or with them	Tumhagay* <i>pers pro n 2nd p</i>
Tehi: <i>pers pro n m & n plur</i>	plur to or for you
by or with them	or yours
Telaṃ <i>n</i> oil	Tumhagay <i>pers pro n 2nd p</i>
Telasa <i>card num adj</i> thirteen	sing to for or of,
Tesa <i>pers pro n m & n by</i>	thee
or with him or it	Tumhe* <i>pers pro n 2nd p</i>
Terasa <i>card num adj</i> thirteen	plur you,
Tesagay <i>pers pro n m & n</i>	Tumhehi* <i>pers pro n 2nd p.</i>
plur to or of them	plur by or with
Tesu <i>pers pro n m & n</i>	you.
plur in or on them	Tumhesu: <i>pers pro n: 2nd p</i>
Timbatiṭṭha <i>plur pers p</i> of	plur in or on you
thika <i>lik e.</i> to close	Tumho* <i>pers pr</i> you.

Tussati* 3rd c to please to be
pleased

Tuttha adj contented delight
ed pleased

Tutthi f satisfaction

Tutthidayo m reward

Tuvaṇ pers pro n 2nd p
sing thou or thee

Tuyhaṇ pers pro n 2nd p
sing to or for
thee or thine

Tvaṇ pers pro n 2nd p sing
thou or thee

Tvayaḥ pers pro n 2nd p sing
in or on thee

U

U up above superior

Ubbhayati 1st c u + bhu
to originate result
produce

Ubhayattha inde in both
worlds

Uccayo m accumulation

Ucchinna adj eradicated

Uechu n sugar cane

Udakaṇ n water

Udacca adj highest

Udaccabrahmanakulaṇ n the
highest Brahmin
family

Uddissa inde p p of udd + ati
to point out declare
recite (on account of

Uggacchanta pre act p of u +
gamu to use (1st c)

Uggamo m coming on appea
rance

Ukkhali f cooking vessel

Uklapa adj rubbish

Uluho n owl

Ummaggo m evil course tun
nel

Ūṇi adj less

Unhakiḷo n summer hot
weather

Upa pref near less next sub

Upacita p p p of upa + ci to
accumulate

Upādanakkhandho m khand
ha or aggregate spring
ing from attachment

Upadeso m advice

Upadbareva inde p p of upa
dhi + eti to inquire
into investigate

Upadhi m passion

Upadisiati disa with upa 1st
c to teach advise

Upādiyati imp 1st 3rd p s of
upā + ati to take in

Upagañchu p 3rd p plur of
upagacchati to fol
low

Upajjhāyo m preceptor

Upakkilitta pass dec p p
soiled

Upako m name of a mendicant

Upanāhi <i>adj</i> bearing hatred enmity	Ussavo * <i>m</i> snow
Upasāya <i>inde p p</i> having depended on	Uttama <i>adj</i> noble highest best
Upadeśaloka <i>m</i> higher heaven	Uttamango <i>m</i> head
Upasako * <i>m</i> lay devotee	Uttara <i>adj</i> northern
Upasamo <i>u</i> pacification quietude	Uthāti <i>tha with u 1st c</i> to get up rise
Upasampadā <i>f</i> taking acqui- sition ordination	Uthāya <i>inde p p</i> of <i>uthāti</i> - to get up rise
Upasanta <i>adj</i> serene pacified	Uyyānag <i>n</i> pleasure garden
Upassayo <i>m</i> asylum dwelling	Uyyojeti <i>2nd c (caus)</i> to send out
Upatisso <i>m</i> name of a person	
Upatthambhabhāva <i>adj</i> sup- portive	V
Upatthitathag <i>1st c</i> <i>tha with</i> upa to help	Vacag <i>n</i> word
Upatthita <i>adj</i> served ready present	Vaccho <i>m</i> calf
Upavādati * <i>1st c</i> <i>upa with vad-</i> to abuse insult	Vadānag <i>n</i> face
Upavāto <i>m</i> abuse censure	Vadati <i>1st c</i> to speak
Upāyaso <i>n</i> de piration des- pair	Vaḍḍhati <i>1st c</i> to grow
Upāyo <i>m</i> stratagem	Vaḍḍhaka <i>m</i> carpenter
Upeti <i>1</i> with <i>upa</i> to throw on lain	Vaḍḍhaṇṇa <i>pot p p</i> of <i>vaḍḍ-</i> hati to grow
Upasathigārag <i>n</i> the full o- chapel where st uposaṇṇa service is held	Vadhāti <i>1st c</i> to kill strike
Uppajja <i>n</i> 3rd c <i>pala with u</i> to be born	Vaḍḍhabba <i>pot p p</i> of <i>vaḍ-</i> hati to kill strike
Ura <i>n</i> heart beat	Vadhā <i>f</i> bride young wife
	Vāḍi <i>n</i> one who speaks speaker
	Vāḍanti <i>acc pre p</i> of <i>vadhāti</i>
	Vāḍati <i>1st c</i> to bear carry
	Vajjo <i>n</i> cattle shed
	Vāḍaṇ <i>n</i> world hole
	Vāḍaṇ <i>n</i> forest
	Vāḍaṇ <i>n</i> desire for existence
	Vāḍeti <i>1st c</i> <i>caus</i> to deceive

Vandati	<i>1st c</i> to worship adore salute	Vatthag	<i>n</i> cloth
Vandaniya	<i>pot p p</i> of van dati to worship adore salute	Vatthutanhā	<i>f</i> desire for worldly things
Vandita	<i>p p p</i> of vandi <i>1st</i> <i>c</i> to adore	Vayamo	<i>m</i> exertion
Vaniyo	<i>m</i> merchant	Vayati	<i>1st c</i> vā to blow
Vannado	<i>m</i> he who gives colour complexion	Vedana	<i>f</i> sensation feeling
Vannayati	<i>7th c</i> to praise	Vedayati	vida <i>7th c</i> to endure know
Vannavantu	<i>adj</i> having a beautiful complex ion	Vedeti	vida <i>th c</i> to endure know
Vanneti	<i>7th c</i> to praise	Vedo	<i>m</i> the Hindu scripture
Vapno	<i>m</i> colour caste efflu gence	Vego	<i>m</i> haste
Vari	<i>n</i> water	Vejjakammag	<i>n</i> medical pro fession
Vaso	<i>m</i> residence dwelling	Vejjo	<i>m</i> physician
Vasalo	<i>m</i> an outcaste	Velu	<i>m</i> bamboo
Vasanatthanag	<i>n</i> place for dwelling	Venayika	<i>adj</i> versed in vin aya
Vasanta	<i>act pre p</i> of vasati	Vetag	<i>n</i> enmity envy
Vasati	<i>1st c</i> to dwell	Verañja	<i>f</i> name of an ancient city in India
Vāsavo	<i>m</i> sakka the king of gods	Veyyakarūg	<i>n</i> discourse declaration
Vasi	<i>adj</i> subject or prone to	Vī	<i>pref</i> apart away
Vasi	<i>f</i> axe	Vibhavātanhā	<i>f</i> desire for annihilation in the very first form of existence
Vasipharasun	<i>n</i> axe & hatchet	Vibhasati	<i>1st c</i> to shine well
Vata	<i>inde</i> certainly	Vibhusita	<i>adj</i> well adorned
Vitapana	<i>m</i> & <i>n</i> window	Vibudho	<i>m</i> learned man
Vattag	<i>n</i> face	Vicarati	vi + carā <i>1st c</i> to walk or go about
Vattati	<i>3rd c</i> to exist to be	Vidhamati	<i>1st c</i> dhama with vi to destroy
Vatthado	<i>n</i> he who gives clothes		

Vidita: <i>pass. dec p p</i> of vīda to understand	Vinayati <i>1st c nī</i> with vi, to put away, subdue
Vigata <i>adj</i> free from	Vinayo <i>m.</i> modesty, discipline
Vigatavalāhaka <i>adj</i> free from clouds.	Vindati: <i>2nd c</i> vīda to get, enjoy endure
Viharati <i>1st c</i> vi + hāra to dwell	Vinñānag <i>m</i> mind, conscious- ness
Vihāro <i>m</i> monastery Buddhist temple	Vipanna <i>adj</i> failed, perished.
Vihū <i>m.</i> paddy	Vippabāya <i>inde p p</i> of vi + pa + ha to abandon entirely
Vijāleti: <i>7th c</i> jāta, with vi to dis-entangle	Vippamutta <i>adj</i> freed from
Vijayo <i>m</i> name of the Indian prince who colo- nized Ceylon	Vippasanna <i>adj</i> exceedingly pleasant, pure
Vijayo <i>m</i> victory	Vippatisarī <i>adj</i> disheartened
Vijja <i>f.</i> education, knowledge	Vippayogo <i>m</i> separation
Vijjhati <i>3rd c</i> to pierce or shoot with an arrow	Vipula <i>adj</i> immense, great
Vikaca <i>adj</i> full blown	Virago <i>m</i> absence of lust
Vikasati <i>1st c</i> vi + kasa to blossom	Viraja <i>adj</i> stainless
Vikasi <i>kasa</i> , with vi. <i>1st c</i> <i>past t</i> to blossom	Viramati <i>1st rama</i> , with vi to abstain
Vikkinati: <i>5th c</i> vi + ki to sell	Viriyag <i>n</i> strength
Vilaso <i>m</i> charm beauty	Viro <i>m</i> brave and prominent person
Vilumpati <i>2nd c</i> lupi with vi to plunder	Virocati <i>ruca</i> <i>1st c</i> with vi, to shine clearly
Vimarśati <i>1st c</i> to inquire into	Vināsi <i>f</i> card num twenty.
Vimutti: <i>f</i> emancipation from passions deliver- ance	Vissāhī <i>f</i> street
Viri <i>inde</i> without	Vissajjeti: <i>7th c</i> sajja, with vi, to send forth, answer
	Vissiso: <i>m</i> intimacy, trust
	Vissajjhati <i>suddha</i> with vi <i>3rd c</i> to purify itself.
	Vissag <i>inde</i> separately

Vita <i>adj</i> freed	Yadisa <i>adj</i> of what kind or sort
Vitamala <i>adj</i> stunless	Yagu <i>f</i> rice gruel
Vitarati <i>1st c</i> tara with vi to cross pass away abandon	Yayati <i>1st c</i> to perform adore
Vitanna <i>pass dec p</i> of vitara ti escaped from free from	Yakkho <i>m</i> demon, friend
Vitivattati <i>3rd c</i> vi+ati to pass away give up	Yanag <i>n</i> vehicle
Vitudag <i>act pre p</i> of vitudati to strike sting	Yanado <i>m</i> he who gives vehicle
Vitudati* <i>1st c</i> tuda with vi to strike sting	Yasavantu <i>adj</i> famous, of reputation
Vivarati* <i>1st c</i> vara with vi to open	Yasassi <i>adj</i> famous glorious
Vivaritabba <i>pot p p</i> of vivara ti to open	Yatati <i>1st c</i> to exert, try
Viveko : <i>m</i> serenity, peace	Yathabhuta <i>adj</i> true, correct, real
Vividha <i>adj</i> various	Yathalabbhavantuttha <i>adj</i> quite contended
Vo <i>pers pro n plus</i> you by or with your	Yat'hakammay <i>adv</i> according to one's actions
Vuddho <i>m</i> elder	Yati <i>m</i> monk
Vunati <i>4th c</i> vu to restrain	Yato <i>act dec p</i> of yati.
Vuso <i>m</i> bullock	Yattha <i>inde</i> where wherever
Vuttha <i>f</i> rain	Yava <i>inde</i> until, while as long as
Vutta <i>pass dec p p</i> vadati	Yavajivag <i>adi</i> as long as or till the life lasts
Vyadhi* <i>m</i> disease	Yivakivag <i>adi</i> as long as
Vyadho* <i>m</i> hunter	Yo <i>relative pro n</i> who, that, which
Vyapita <i>adj</i> pervaded	Yodho <i>m</i> warrior
Vyasanag <i>n</i> ruin	Yottag <i>n</i> the tie of the yoke of a plough
Vyakaranag <i>n</i> grammar	Yuddhag <i>n</i> fight war
Y.	Yugag <i>n</i> pair couple
Yācati <i>1st c</i> to beg	Yujhāti <i>3rd c</i> to fight
Yaciyamāno* <i>pass pre p</i> of yācati	Yujjati <i>2nd c</i> to combine
Yadā <i>inde</i> when	Yuthag <i>n</i> herd
Yadī : <i>inde</i> if	Yuthapātī <i>m</i> the head of a herd.
	Yutta <i>adj</i> fit
	Yuvati <i>f</i> maiden, young woman

ENGLISH -PĀLI VOCABULARY

A

Abandon v cya 1st c.
Ability s bahag n
Able sakka inde
Abuse s upavido va
Accept v gaha with pati 6th c
Accumulate v ci with upa 5th c
Aciravali s aciravali f
Acquire v lappa 1st c
Act s kammag n
Active ady appamādi
Admit (into the order) v vasa
with pa 1st c
Adore v vanda 1st c
Adoration s piyā f
Adorned ady samalankata
Advantage s anisargo m
Advice s upadeso m
Advise v upadhati 1st c
Affection s pemo m
After pacchi inde
Afraid (to be) v bhīyati 1st c
Age s ayu n
All pro n sabba
Alms s dānag n
Alone * eko va
Ali wise One s sabbahñña m
Also api inde
Always abhigghaso inde
muccay. ade

Incentive (m) pari mē
Incl. conj ca
Inger s kōlio m
Ingry (to be) v buſhi kuſpa
 3rd c
Inimil's satto n.
Iny: pro n jo
Inyona pro n jo koci
Anything pro n yagkūfci
Appearance's uſumō r.
Approach i apra with pa ōih e
 (nayioſi)

Arrive : apa with ja 1st c
(papavati)
Art v blui 1st c
Asetic : isi m
Ash v paccha 1st c
Associate with v savu 1st c
bhaja 1st c
Association : sajraggo m
samigamo m
Attain to : apa with pa 4th c
(papunati) adhi
gacchati

B.

Rad man s duggano m
Ball s gulo m
Banner s dhajo m
Bathe v baha drd c
Battle field samaranganag. n
Beat v putha 2ik c

Become *v* bhū *1st c*
 Bee *s* madhukaro *m*
 Before *purato inde*
 Beg *yaca 1st c*
 Beggar *s* yācako *m*
 Begin *v* rabha with *ā 1st c*
 Boing *s* pajā *f* satto *m*
 Benares *s* Baranasi *f*
 Bhikkhu *s* Bhikkhu *m*
 Birth *s* jati *f*
 Birth (having equal) *sama*
 jatika adj
 Blame *v* upavadatai *1st c*
 Blessed One *s* Bhagava *m*
 Blow *v* va *1st c* or *3rd c*
 Blue lotus *s* niluppalag *n*
 Body *s* sarirag *n*
 Born (to be) *v* vatu with *n*
 3rd c
 Boy *s* bala *m*
 Brahmin *s* brahmano *m*
 Brahma angel *s* brahma *m*
 Brahmacari *s* brahmacari *m*
 Breach in the order *s* sangha
 bhedo m
 Break *v* bhida *2nd c*
 Bring *v* aharati *1st c*
 Brother *v* bhatu *m*
 Buffalo *s* mahiso *m*
 Bull *s* go *m*
 Burn *v* dāha *1st c*
 Business *s* kammando *m*
 But not *na tu inde*
 Buy *v* ki *5th c*

carry = *vahati*

Cali *s* vaccho *m*
 Call *v* pakkosati *1st c*
 Cat (she) *s* majjari *f*
 Cattle shed *s* vajo *m*
 Cause *s* nidanaṃ *n*
 Cavalry *s* assasena *f*
 Celibate life *s* brahmacari
 yag n
 Certain *eka pro n*
 Certainly *adv* nunag
 Ceylon *s* Lanka *f*
 Chamber *s* gabbho *m*
 Characteristic *v* dhammatā *f*
 Charm *s* manto *m*
 Chicken *s* kukkutaṇṇaṃ *m*
 Chief *adj* agga
 Child *s* bala *n* durako *n*
 City *s* purag *n*
 Cleanse *v* sudha *3rd c*
 Close *v* thaka *7th c*
 Clothes (pair of) *s* sataṅkaya
 gag n
 Cloths *s* vatthag *n*
 Collect *v* ci *5th c*
 Come *v* gamu with *ā 1st c*
 Command *s* anā *f*
 Commit *v* kara *6th c*
 Complexion *s* vanna *m*
 Conducive (to be) *v* vatu with
 sag 1st c
 Conduct *s* acāro *m*
 Confidence *s* saddhā *f*
 Contented *adj* santuttha

Contentedness <i>s</i> santutthi <i>f</i>	Despise <i>v</i> ũi, with <i>ava</i> (<i>ava</i> <i>janiti</i>)
Contentment <i>s</i> santutthi <i>f</i>	Destroy <i>v</i> nasa 3rd <i>c</i> (<i>causal</i>).
Conquer <i>v</i> ji 1st <i>c</i> ji 6th <i>c</i>	Devadatta <i>s</i> Devadatto <i>m</i> .
Cook <i>s</i> sũdo <i>m</i>	Develop <i>v</i> bhũ (<i>causal</i>) 1st <i>c</i>
Cook <i>v</i> , <i>paca</i> 1st <i>c</i>	Devise <i>v</i> cinta 3rd <i>c</i>
Cooked rice <i>s</i> odano <i>m</i> .	Devour <i>v</i> khĩda 1st <i>c</i>
bhattag <i>u</i>	Dhammadinnĩ <i>s</i> dhammadin
Corn: <i>s</i> dhañĩag <i>n</i>	nā <i>f</i> .
Covet <i>v</i> lubha 3rd <i>c</i>	Die <i>v</i> caati 1st <i>c</i>
Cow <i>s</i> dhenu <i>f</i>	Diligently <i>adv</i> appamādi
Crow <i>s</i> kiko <i>m</i>	Disciple <i>s</i> sivaiko <i>m</i>
Cry <i>v</i> ruda 1st <i>c</i> .	Disciple (female) <i>s</i> sivaĩ <i>f</i>
Cut <i>v</i> chuchi 2nd <i>c</i>	Discourse <i>s</i> desanā <i>f</i>
	Disenow <i>s</i> ibidho <i>m</i> .
	Do <i>v</i> kara (<i>karo</i> 's) 6th <i>c</i>
	Doctrine <i>s</i> dhammo <i>m</i>
	Doer <i>s</i> ka'tu <i>r</i>
	Dog <i>s</i> si <i>m</i>
	Drink <i>v</i> pi (<i>pi</i> 's) 1st <i>c</i>
	Drink <i>inf</i> piyānā
	Drum <i>s</i> dundubhi <i>f</i>
	Dry up <i>v</i> vasa 3rd <i>c</i>
	Dullagami <i>s</i> Dullhami
	ni <i>m</i>
	Du'y <i>s</i> koca <i>r</i>
	Dwell <i>v</i> vasa 1st <i>c</i>
	E
Dance <i>s</i> , natag <i>u</i>	
Dark half of the month <i>s</i>	
kṛāṣakko <i>r</i>	
Daughter <i>s</i> duhitu, dhitu <i>f</i>	
Day <i>s</i> divaso <i>m</i> .	
Death <i>s</i> kṛlo <i>r</i> maraṇag <i>n</i>	
Decrease <i>v</i> vāṇa 1st <i>c</i> <i>c</i> <i>u</i>	
Decrease <i>v</i> janbhya' 3rd <i>c</i>	
Deer <i>s</i> kamaṇ <i>n</i>	
Deer <i>s</i> m. <i>po. m</i> .	
Deer hunting <i>s</i> migavā <i>r</i> .	
Delirious (to be) <i>v</i> <i>va</i> 3rd <i>c</i>	
Delicate <i>adv</i> vaku <i>nā</i>	

Light *num adj* aṭṭha
 Eighteen *num adj* aṭṭhadasa
 Elara *s* Elaro
 Elder *s* therō vuddho *m*
 Elephant *s* kuṇḍaso hatthi *m*
 Elephant rider *s* hattharoḥo
m
 Elephant (she) *s* kaṇṇi *f*
 Emancipation *s* nekkhammaṇṇa
n mutti *f*
 End *s* avasāṇaṇṇa *n*
 Endowed with sampaṇṇa *adj*
 Endowed with happiness suk
 hita *adj*
 Enemy *s* ari *m*
 Enjoy *v* anubhavati *1st c*
 Enlightened One *s* Buddhō *m*
 Enter *v* viṣa with pa *1st c*
 Entertain *v* tappa with saṇṇa
1st c
 Entertainment *s* sakkāro *m*
 Equal *adj* sama
 Equal (in birth) samaṇṇatika
adj
 Error *s* aparādhō *m* vajjaṇṇa
n
 Evening *s* sayanho *m*
 Every *pro n* sabba
 Evil one *s* antako *m*
 Examine *v* parikkhati *1st c*
 (ikkha with paṇi)
 Executioner *s* rājapuriṣo *m*
 Excellent *adj* seṭṭha
 Exertion *s* vāyamo *n*
 Exhaust *v* khipa *7th c*
 (khepeti)

Folk *s* yutho *m n*
 Follow *v* gamu *1st c* with *anu*
 Food *s* odano *m*
 Foot *s* padaṅ *n*
 Forces *s* sena *f*
 Forest *s* vanag *n*
 Forgive *v* khama *1st c*
 Forgiveness *s* khama *f*
 Form *s* rūpaṅ *n*
 Fortune *s* bhogo *m*
 Four *num* *adj* catu
 Fourth *adj* catuttha
 Fowl *s* kukkuṭo *m*
 Friend *s* mitto *m*, sakhi *m*
 Friend (female) *s* sakhi *f*
 Friendliness towards all beings
s mettā *f*
 Frog *s* mandakā *m*
 Fruit *s* phalaṅ *n*
 Fulfil *v* kara *6th c*
 Furious *adj* canha
 Future *s* anigato *m*

G

Gain *s* lābha *1st c*
 Gain *s* lābho *n*
 Ganges *s* Gangā *f*
 Garland *s* mālā *f*
 Gem *s* ratanag *n*
 General *s* Senāpati *n*
 Generalship *s* Senāpātthā
nan n
 Get *v* lābha *1st c*
 Ghosako *s* Ghosako *s*
 Girl *s* kāmā *f*
 Give *v* dā *1st c*

Go *v* gamu *1st c* (gacchati)
 Goat *s* aṇḍo *m*
 God *s* Devo *m* Suro *m*
 Gold *s* suvannag *n*
 Good *adj* kalyāṇa
 Good conduct *s* sādācāro *m*
 Good man *s* sappuriso *n*
 Go out *v* gamu with *m* *1st c*
 Grammar *s* vyākaranag *n*
 Grandson *s* paputto *m*
 Great *adj* mahanta
 Grieve for *v* suca *1st c* (socati)
 Ground *s* bhūmi *f*
 Grow *v* vālha *1st c*

H.

Happiness *s* sukhaṇ *n*
 Happiness (endowed with)
sukhita adj
 Head *s* sirag *n*
 Hear *v* su *aff c*
 Hearer *s* sotu *m*
 Heaven *s* devaloka *m*
 Hear *s* samiko *m*
 Hell *s* duggatā *f*
 Help *v* thā with *upa 1st c*
 Hen *s* kukkū *f*
 Here *adv* idha *inf*
 Hereafter *pecca n* *le*
 High *adj* uccag *inf*
 Hinder *v* ruddi *s* *1st c*
 Holy one *s* Arahā *n*
 Hot *s* gāḍha *n*
 Horse *s* matha *n*
 Horse *s* assa *m*

House s nilayo m gbaray n
Householder* s gahapati m
How kathay kiy indec
Hunter s vyadho m
Hurt v hisi 2nd c
Husband s pati m
Hut s nālagaro

I

I *pro n* ahag
 Idleness *s* siliyaṅ *n*
 If *conj* ce yadi sace *inde*
 Illusion *s* moho *m* avijjā *f*
 Immense *adj* vipula
 Inaugurate *v* pa + vattu *3rd c*
 Increase *v* vaḷḷha *1st c*
 India *s* Jambudīpa *m*
 Indolence *pamado m*
 Industrious *adj* appamatta
 Innumerable *adj* asankheyya
 Insult *v* vada with upa *1st c*
 Intelligent *adj* paññava
 Interior *s* paccanto *11*

J

Joy s pitı f
Jungle s vanan n

K

Keep *v dhā* with *saṅgati*
Kill *v lāna* *Isṭc*
Kind *aḷ dayālu* *kṛunika*
Kind *s vikaṭi* *f jati* *f*
Kindness *s kṛuñṇag n*
King *s bhūpa m rāja m*

Kingdom s rajjan n
Kiss v cubi 2nd c

L

Last *adj* antima
Lead *v* ni *1st c*
Leaf *s* pannag *n*
Learn *v* sikkha *1st c*
Less *adj* una
Letter *s* lekhanag *n*
Liar *s* alikavādi *m*
Le *s* alikag *n*
Life *s* pivitag *n*
Like *v* isu *1st c* (*icchatī*)
Limbs *s* gattag *n*
Lion *s* siho *m*
Lioness *s* sihinī *f*
Liquor *s* sura *f*
Lasten *v* su *4th c*
Live *v* jīva *1st c*
Livelihood *s* pivikā *f*
Long *adj* dīgha
Long *enag inde*
Look *v* disa *1st c* (*dakkhati*
dikkhati passati)

Look after rakkhati 1st c

Lord s sāmī m

Lotus s kamalan n

Lotuseyed kuvalavakkhi *adī*

Love s nemo m

Lust s rāgo 71

MI

Madden v mada 3rd c

Maiden s kañña f

Make * 1 kara <i>lik</i> c	Mouse (male) s mūsiko m
Malice s doṣo m	Mouse (female) s mūsikā f
Man s naro m	Move u cala <i>1st</i> c sara <i>1st</i> c
Many <i>adj</i> anappaka	Mow s lu <i>5th</i> c
Mare s asaī f	Multitude s saṅgho m
Master s kulapati m	
Meal s āmiso m n	N
Meanest of men s purisā	Name s nāman n
Means by all sabbaṭṭh m le	Nature s dhammā f
Measure u mē <i>5th</i> c	Necklace s muttāhro m
Medicine s oṣaḥo m	Night ratta f
Merchant s vinnā ro	No na rule
Merit s puññā n ānānaṃ m	Nobody neva koṇi pro n
Mentionous <i>adj</i> kusala	Noise s saddo m
Messa o s dōṭeyyan n	Non god s avuro
Messenger s dūto n	Nourish r puṇa poseti <i>7th</i> c
Middleage s majjhamarāgā n	Nun bhikkhuni f
Milk s khura n	
Milk rice s khirapāyaso m	O
Mind s citta n	Obtain s paṇu <i>1st</i> c with
Minister s amacco m	adi
Misconline' s duritto n	Oil s telā n
Misery s dukkha n	Oil <i>adj</i> māḥallaka
Monk s mūso m	Old man s māḥallako m
Moles s vinnā ro	Old woman s māḥallakī f
	Use n m <i>adj</i> eka
	Only eka <i>1st</i> c

Other *adj* para aññaOwl *s* uluko *n*Ox *s* go *m*

P

Paddy * *s* vihi *m*Paddy plant *s* sassay *n*Pan of clothes *s* satakayugay *n*Palace *s* pasādo *m*Pandit *s* pandito *m*Pardon *v* khama *1st c*Parents *s* matāpitāro *m*Park *s* uyyānāy *n*Passion *s* kilesa *m*Pasture *s* gocaro *m*Patience *s* khamā *f*Peace *s* monay *n*People *s* jano *m*Perish *v* nasa *3rd c* rudha
with *m* *3rd c*Permanent *adj* nicca attāPig *s* sukaro *m*Play *v* rama *1st c*Please *v* ruca *1st c* (*rocats*)Pleased to be *v* tusa *3rd c*Plunder *v* lupā with *vi* *2nd c*Poet *s* kavi *m*Pond *s* pokkharani *f*Poor *adj* duggataPossible sakka *inde*Pot *s* kuto *m*Practise *v* yujā with
*2nd c*Praise * *v* katthā *7th c*Praiseworthy *adj* thomaṇiyaPreach *v* dīsa *7th c*Precept *s* sīlaṇ *n* sikkhā *f*Precious *adj* mahagghaPrepa *e* *v* kara *6th c*Presence *s* santikāy *n*Presence (in the) purato *inde*Present *s* tūthidāyo *m*Prince *s* kumāro *m*Princess *s* kumārī *f*Prone to be *v* asī bhavati *v*Protect *v* rakkhā *1st c*Punish *v* danīa *7th c*Punishment *s* danda *m*Pupil *s* sīso *n*Purify *v* sudhā *3rd c*Put in *v* khīpa with *pa* *1st c*

Q

Queen *s* mahesī *f*

R

Raise *v* ussāpeti *caus*Rapture *s* jhānāy *n*Reach *v* apa with *pe* *4th c*Realize *v* ñā with *pari* *5th c*Receive *v* labhā *1st c*Recognise *v* ñā with *saṇ* *5th c*Regard garavo *m*

Other *adj* para añña

Owl *s* ululo *ii*

Ox *s* go *m*

P

Paddy * *s* vihi *m*

Paddy plant *s* sassag *n*

Pan of clothes *s* satakayugag *n*

Palace *s* pasado *ii*

Pand t *s* panlito *m*

Pardon *v* khama *1st c*

Parents *s* matip taro *ii*

Park *s* uyyanag *n*

Passion *s* kilesa *m*

Pasture *s* gocaro *m*

Patience *s* khamā *f*

Peace *s* monag *n*

People *s* jano *m*

Perish *v* nasa *3rd c* rudi a
with ni *3rd c*

Permanent *adj* nicca, attā

Pig *s* sukaro *m*

Play *v* rama *1st c*

Please *v* ruca *1st c* (*rocats*)

Pleased to be *v* tusa *3rd c*

Plunder *v* lupa with vi *2nd c*

Poet *s* kavi *m*

Pond *s* pokkaraṇi *f*

Poor *adj* duggata

Possible sakka *inde*

Pot *s* kuto *m*

Practise *v* yujā with anu
2nd c

Praise *s* kattha *7th c*

Praise *s* vanna *m* kitti *f*

Praiseworthy * *adj* thomaṇya

Pleach *v* dsa *7th c*

Precept *s* silag *n* sikkha *f*

Prece ois *adj* mahaggha

Prepare *v* kara *6th c*

Presence *s* santikaṇ *n*

Presence (in the) purato *inde*

Present *s* tutthidayo *ii*

Prince *s* kumāro *ii*

Princess *s* kumārī *f*

Prone to le vasi bhavati *v*

Protect *s* rakkha *1st c*

Pun sh *v* danda *7th c*

Punishment *s* danda *m*

Pupl *s* sisso *ii*

Purify *s* sudha *3rd c*

Put in *s* khijā with pa *1st c*

Q

Queen *s* māleśī *f*

R

Raise *s* ussāpeti *caus*

Rapture *s* jhanag *n*

Reach *v* apa with pa *4th c*

Realize *v* ñā with pari *5th c*

Receive *v* labha *1st c*

Recognise *v* ñā with saṇ *5th c*

Regard garavo *m*

Regret *s* soko *m*

Reign *v* (rajjag) karoti *6th c*

Rejoice *v* muda *1st c* (*modati*)

Relative *s* bandhu *m*

Release *v* muca *2nd c*

Released mutta *adj*

Remain c ratta withn Ist c	Seek isa Ist c (rasati)
Remember t sara Ist c	Seem t disate
Respect s garavo m	Seize c gaha oth c ganhitu
Restless o h mamku	Sell lu with vi oth c
Revolt s vipako m phalay :	Send t hu sth c with pa.
Return r paccigacchati Ist c	Senior ty (accord ng to) s ya
Reward s tuth dāyo m	hybu ihan
Ree s bhāttan n	Sense s indriyaṃ n
Rebman s dhansko m	Serenty sant f
Riches s bhoḡo m	Servan s dā o m kinkaro m
Righteousnes s dhammo m	Serve t bhaja- Ist c serva
Ring s āgamo m	Ist c
River t padī f	Sew sivu 3rd c
Robe t cīvaraṇ n	Shade s chāyā f
Root t mūlāṃ n	Stake t kamya Ist c
Royal assembly t rājasabha f	Stance s lāja f
Royal order s setthi m	Sho f n ti
Pun s niso m vyānanan n	Sleet s nāyāsi f
Pun t bhava Ist c	Sl-elephant s baḷi nī f
Run (after) r bhava Ist c	Shepherd s y thāga m
with anu	Shine c lpa 3rd c
	So (with arrow) c valla

Smear* i *lipa 2nd c*
 Snake s *nago m*
 Soil v *kilisa with sag 7th c*
 Soldier s *ṣodho m*
 Some *ekacce*
 Son s *putto i*
 Song s *gitaṃ n*
 Sorry to feel i *sica 1st c*
 Speak v *vada 1st c*
 Speaker s *vattu m*
 Spiritual *adj ajjhattika*
 Splendid to be v *subha 1st c*
 (sobhati)
 Spring up i *pabhuva ubbhvati*
 Sprinkle v *sica 2nd c*
 Stanza s *githa f*
 Star s *nakkhattaṃ n*
 Start v *yuja with pa 2nd d*
 3rd c caus (payo
 jeti payojayati)
 Steal v *cura (corete corayate)*
 7th c
 Straw s *palāṇa n*
 Stratagem s *upāyo*
 Study s *ajjhayaṇaṃ n*
 Subjects s *paja f*
 Subject to *vasi aḷ*
 Successively *adv yathakkamaṃ*
 Such *edisa adj*
 Summer s *unhakalo m nīla*
 gho m
 Sun s *ravi m*
 Surrounded c *parivāra 4th c*
 et: adj madhura

Sweet meat* s *modakayaṃ n*
 Sword s *as m*

T

Take i *gaha 5th c*
 Take away i *hara 1st c*
 Take place i *siddha 3rd c*
 Takkaṣila s *takkaṣila f*
 Tathāgata s *tathāgato m*
 Teach i *upadisa 1st c*
 Teacher s *veṇiyo m*
 Tell v *vada 1st c*
 Temple* s *viharo m*
 Ten num *adj dasa*
 That *eta pro n*
 Theft s *coriyaṃ n*
 Then *pro n tesayaṃ tisayaṃ*
 There *tattha tatra inde*
 They *pro n te ta ne*
 Thief s *coro m*
 Thing s *dabbayaṃ n*
 Thirst s *pipasa f tanha f*
 This *pro n ayaṃ (m d f nom*
 sing of ima)
 Thought s *cittaṃ n*
 Three *adj ti*
 Three worlds s *tilokaṃ n*
 Throw away i *khupa 1st c*
 Thus *evaṃ inde*
 Tiger s *dipa m*
 Tigress s *dipinī f*
 Till *adv tva*
 Time s *kālo m*
 Today *ajja*
 Tomorrow *suva inde*

Within *abbhantare loc sin of*
abbhantaray n

Without *vinā inde*

Woman *s nārī f*

Word *s vacay*

World *s loka m*

Worship *e vanda 1st c*

Worthiness *s siratī f*

Wreath *s mālā f*

Wrath *s kodho m*

Y

Year *s sayvaccharo m vas*
so m

Yesterday *hiyo inde*

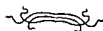
You *pro n tumha*

Young man *s mānava m*

Young woman *s yuvatī mīn*

aī f

Youth *s mānava m*



THE PĀLI ALPHABET.

IN SINHALESE CHARACTERS

VOWELS

අ a, ආ a, ඉ i, ඊ ī, උ u, ඌ ū, ඔ o, ඪ ඞ o.

CONSONANTS

ක ka,	ඛ kha,	ග ga,	ඝ gha,	ඛ na,
ච ca	ඡ cha,	ජ ja,	ඣ jha,	ඤ ña.
ට ta,	ඨ tha,	ඩ da,	ඬ dha,	ණ na
ත ta,	ථ tha,	ද da,	ධ dha,	න na.
ප pa,	ඵ pha,	බ ba,	භ bha,	ම ma

ය ya, ර ra, ල la, ව va, ෂ sha, හ ha, ඉ la, ඳ ඞ ag

The vowels as represented above are used only at the beginning of words and when they are added to the consonants they are represented by symbols, which will follow. The addition of 'අ a' to the consonants is shown in the list of consonants above.

For the other vowels the following symbols are respectively used —

ඃ, ඣ, ඤ, ට, ඨ, ඬ, ත, ථ

These symbols are added to the consonants in different positions. Some [අ a] following as ක ka, some [ඃ a] preceding as ඃක ke, some [ඣ i and ඤ ī] on the top as ඣක ki, ඤ ī, some [උ u, ඌ ū] below as ඣ ku, ඣ ū, ඣ ku, ඣ ū, and ඔ o both preceding and following as ඔක ko

So as to help the learner we give a complete list of consonants attached with all their symbols —

ක ka, ඣ ki, ඣ kī, ඣ ku, ඣ kū, ඣ ke, ඣ ko.
ඛ kha, ඣ khi, ඣ kī, ඣ khu, ඣ khū, ඣ khe, ඣ khe.
ග ga, ඣ gi, ඣ gī, ඣ gu, ඣ gū, ඣ ge, ඣ go

Within *abbhantare loc sin of*
abbhantaray n

Without *vinā inde*

Woman *s nari f*

Word *s vacag*

World *s loko m*

Worship *i vanda 1st c*

Worthiness *s saratā f*

Wreath *s mala f*

Wrath *s kodho m*

Y

Year *s sayvaccharo m vas*
so m

Yesterday *hiyo inde*

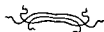
You *pro n tumha*

Young man *s manavo m*

Young woman *s yuvatī m*

ari f

Youth *s manavo m*



THE PALI ALPHABET.

IN SINHALESE CHARACTERS

VOWELS

අ a, ආ a, ඉ i, ඊ ī, ඊ u උ u, ඊ o & ඔ o.

CONSONANTS

ක ka,	ඛ kha,	ග ga,	ඝ gha,	ඛ na.
ච ca,	ඡ cha,	ජ ja,	ඣ jha,	ඤ ña.
ට ta,	ඨ tha,	ඳ da,	ඳ් dha,	ණ na
ත ta,	ථ tha,	ද da,	ධ dha,	න na.
ප pa,	ඵ pha,	බ ba,	භ bha,	ම ma

ය ya, ර ra, ල la, ව va, ෂ sa, හ ha, ඉ la, & ඉ ag

The vowels as represented above are used only at the beginning of words, and when they are added to the consonants they are represented by symbols, which will follow. The addition of 'අ a' to the consonants is shown in the list of consonants above

For the other vowels the following symbols are respectively used —

ඃ, ඣ, ඤ, ට, ඨ, ඳ, ඵ

These symbols are added to the consonants in different positions, Some {අ a} following as ක ka, some {ඃ} preceding as ඃක ke, some {ඉ i and ඊ ī} on the top as ඞ ki, ඞ ī, some {ඊ u, උ u} below as ඣ ku, ඣ eu, ඣ ku, ඣ eu, and ඔ o both preceding and following as ඔක ko

So as to help the learner we give a complete list of consonants attached with all their symbols —

ක ka,	ඞ ki,	ඞ ī,	ඣ ku,	ඣ eu,	ඃක ka,	ඃක ko.
ඛ kha,	ඞ khi,	ඞ khī,	ඣ khu,	ඣ kheu,	ඃඛ kha,	ඃඛ kho.
ග ga,	ඞ gi,	ඞ gī,	ඣ gu,	ඣ ghu,	ඃග ga,	ඃග go

ආ gha	භි ghi	භී ghi	භු ghu	භු ghu	භූ gho	භො gho
ඛා nā	ඛි ni	ඛී ni	ඛු nu	ඛු nu	ඛූ no	ඛො no

චා ca	චි ci	චී ci	චු cu	චු cu	චූ ce	චො co
ඡා cha	ඡි chi	ඡී cha	ඡු chu	ඡු chu	ඡූ che	ඡො cho
ජා ja	ජි ji	ජී ji	ජු ju	ජු ju	ජූ je	ජො jo
ඤා jha	ඤි jhi	ඤී jhi	ඤු jhu	ඤු jhu	ඤූ jhe	ඤො jho
ඤා nā	ඤි ni	ඤී ni	ඤු na	ඤු ni	ඤූ ne	ඤො no

ඨා ta	ඨි ti	ඨී ti	ඨු tu	ඨු ti	ඨූ te	ඨො to
ථා tha	ථි thi	ථී thi	ථු thu	ථු thu	ථූ the	ථො tho
ඬා la	ඬි li	ඬී li	ඬු lu	ඬු li	ඬූ le	ඬො lo
ධා dha	ධි dhi	ධී dhi	ධු du	ධු di	ධූ dhe	ධො dho
ණා na	ණි ni	ණී ni	ණු nu	ණු nu	ණූ ne	ණො no

තා ta	ථි ti	ථී ti	ථු tu	ථු ti	ථූ te	ථො to
ථා tha	ථි thi	ථී thi	ථු thu	ථු thu	ථූ tne	ථො tho
දා da	දි di	දී di	දු du	දු du	දූ de	දො do
ධා dha	ධි dhi	ධී dhi	ධු dhu	ධු dhi	ධූ dhe	ධො dho
නා na	නි ni	නී ni	නු nu	නු ni	නූ ne	නො no

පා pa	පි pi	පී pi	පු pu	පු pi	පූ pe	පො po
ථා pha	ථි phi	ථී phi	ථු phu	ථු phu	ථූ phe	ථො pho
බා ba	බි bi	බී bi	බු bu	බු bu	බූ be	බො bo
භා bha	භි bhi	භී bhi	භු bhu	භු bhu	භූ bhe	භො bho
මා ma	මි m	මී ma	මු mu	මු mu	මූ me	මො mo

යා ya	යි yi	යී yi	යු yu	යු yi	යූ ye	යො yo
රා ra	රි ri	රී ri	රු ru	රු ru	රූ re	රො ro
ලා la	ලි li	ලී li	ලු lu	ලු li	ලූ le	ලො lo
වා va	වි vi	වී vi	වු vu	වු vi	වූ ve	වො vo
සා sa	සි si	සී si	සු su	සු su	සූ se	සො so
හා ha	හි hi	හී hi	හු hu	හු hi	හූ he	හො ho
ඌ la	ලි li	ලී li	ලු lu	ලු li	ලූ lo	ලො lo
කං kaṇ	ගං gaṇ	චු cuṇ	ඡු suṇ	ජං suṇ	භො teṇ	භො koṇ

නමො තස්ස භගවතො අරහතො සම්මා සම්බුද්ධස්ස
 Namo tassa Bhagavato arahato Samma sambuddhassa

බුද්ධං	සරණං	ගච්ඡාමි
Buddhaṃ	saraṇaṃ	gacchāmi
ධම්මං	සරණං	ගච්ඡාමි
Dhammaṃ	saraṇaṃ	gacchāmi
සංඝං	සරණං	ගච්ඡාමි
Saṅghaṃ	saraṇaṃ	gacchāmi

පාණතිපාතා	වේරමකී	සික්ඛාපදං	සමාදියාමි	
Panātipātā	veramaṇi	sikkhapadaṃ	samādiyāmi	
අදින්නාදිනා	වේරමකී	සික්ඛාපදං	සමාදියාමි	
Adinnādānā	veramaṇi	sikkhapadaṃ	samādiyāmi	
කාමෙසු	මිඤ්ඤාදි	වේරමකී	සික්ඛාපදං	සමාදියාමි
Kāmesu	micchācārā	veramaṇi	sikkhapadaṃ	samādiyāmi
මුසාවාදි	වේරමකී	සික්ඛාපදං	සමාදියාමි	
Musavādī	veramaṇi	sikkhapadaṃ	samādiyāmi	
සුරාමර්ම මජ්ඣිමාදිපාතා	වේරමකී	සික්ඛාපදං	සමාදියාමි	
Surameraya majjapamādatthāna	veramaṇi	sikkhapadaṃ	samādiyāmi	

සබ්බපාපස්ස අකරණං, කුසලස්ස උපසම්පදා
 Sabbapaṇassa akaraṇaṃ kuśalassa upasampada
 සපිත්ත පරිඤ්ඤාපනං එතං බුද්ධාන සාසනං
 Sacittapariyodapanāṃ etaṃ Buddhānaśāsanāṃ

භවත්තු පාදක අවිචිත්තකර්මානා, එත්තන්තර සත්තකායුපාපානා
 Bhavagguṇādiya avicetthato, etthantare sattakāyupapanna
 රූපි අරූපිච අසඤ්ඤා සඤ්ඤානා දුක්ඛා පද්ධිවන්ත ඉතනතු නිබ්බුතී.
 Rūpi arūpica asaññi saññino dukkha paṇṇicantu phusanānibbuti

THE PÂLI ALPHABET.

In NÂGARÎ Characters.

❀ VOWELS. ❀

अ a, आ â, इ i, ई î, उ u, ऊ û, ए e, & ओ o.

Consonants.

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च ca,	छ cha,	ज ja,	झ jha,	ञ na
ट ta,	ठ tha,	ड da,	ढ dha,	ण na,
त ta,	थ tha,	द da,	ध dha,	न na
प pa,	फ pha,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va,	श sha, ङ la, & अं am

The vowels as represented above are used only at the beginning of words; and when they are added to the Consonants they are represented by symbols, which will follow. The addition of अ a to the Consonants is shown in the list of Consonants above

For the other Vowels the following symbols are respectively used —
 ॠ, ॡ, ॢ, ॣ, ।, ॥

These symbols are added to the Consonants in different positions, some following as का kâ, some preceding as कि ki, some on the top as के ke, and some below as कु ku.

As a help to the learner we give a complete list of consonants attached with all their vowel symbols —

का kâ	कि ki,	की ki,	कु ku,	कू kū,	के ke,	को ko.
खा khâ,	खि khi,	खी khi,	खु khu,	खू khū,	खे khe,	खो kho
गा gâ,	गि gi,	गी gi,	गु gu,	गू gū,	गे ge,	गो go
घा ghâ,	घि ghi,	घी ghi,	घु ghu,	घू ghū,	घे ghe,	घो gho.
जा jā,	जि ji,	जी ji,	जु ju,	जू jū,	जे je,	जो jo

चा cā,	चि ci,	ची ci,	चु cu,	चू cū,	चे ce,	चो co.
छा chā,	छि chi,	छी chi,	छु chu,	छू chū,	छे che,	छो cho.
जा jā,	जि ji,	जी ji,	जु ju,	जू jū,	जे je,	जो jo.
झा jhā,	झि jhi,	झी jhi,	झु jhu,	झू jhū,	झे jhe,	झो jho.
भा bā,	भि bi,	भी bi,	भु bu,	भू bū,	भे be,	भो bo.

टा tā,	टि ti,	टी ti,	टु ta,	टू tu,	टे te,	टो to.
ठा thā,	ठि thu,	ठी thi,	ठु tha,	ठू thu,	ठे the,	ठो tho.
दा dā,	दि di,	दी di,	दु du,	दू dū,	दे de,	दो do.
धा dha,	धि dhi,	धी dhi,	धु dhu,	धू dhū,	धे dhe,	धो dho.
णा nā,	णि na,	णी na,	णु nu,	णू nū,	णे ne,	णो no.

ता tā,	ति tu,	ती ti,	तु tu,	तू tū,	ते te,	तो to.
था thā,	थि thu,	थी thi,	थु thu,	थू thū,	थे the,	थो tho.
दा dā,	दि di,	दी di,	दु du,	दू dū,	दे de,	दो do.
धा dha,	धि dhi,	धी dhi,	धु dhu,	धू dhū,	धे dhe,	धो dho.
ना nā,	नि nu,	नी ni,	नु nu,	नू nū,	ने ne,	नो no.

पा pā,	पि pi,	पी pi,	पु pu,	पू pū,	पे pe,	पो po.
फा phā,	फि phu,	फी phī,	फु phu,	फू phū,	फे phe,	फो pho.
बा bā,	बि bi,	बी bi,	बु bu,	बू bū,	बे be,	बो bo.
भा bhā,	भि bhi,	भी bhi,	भु bhu,	भू bhū,	भे bhe,	भो bho.
मा mā,	मि mi,	मी mi,	मु mu,	मू mū,	मे me,	मो mo.

या yā,	यि yi,	यी yi,	यु yu,	यू yū,	ये ye,	यो ya.
रा rā,	रि ri,	री ri,	रु ru,	रू rū,	रे re,	रो ro.
ला lā,	लि li,	ली li,	लु lu,	लू lū,	ले le,	लो lo.
वा vā,	वि vi,	वी vi,	वु vu,	वू vū,	वे ve,	वो vo.

सा sā,	सि si,	सी si,	सु su,	सू sū,	से se,	सो so.
हा hā,	हि hi,	ही hi,	हु hu,	हू hū,	हे he,	हो ho.
ळा lā,	ळि li,	ली li,	ळु lu,	ळू lū,	ळे le,	लो lo.

कां kām, गि gam, ची cīm, लं lam, सू sūm, तें tem, सों som

Two or more consonants without an intervening vowel between them are called the conjunct consonants and they are placed in different positions by joining partly each other, in some cases placing one above the other, and following one another.

For the facility of the learner we give a complete list of the principal conjunct consonants.

क kka	ख् kh	घ dya	स्व sva
क्ख kkh	ख् kh	न्त nta	स्म sma
क्य kya	ङ् nga	न्द nda	स्य sya
क् kra	ङ् gh	न्य ndha	ल्ग lga
क् kva	ङ् khya	न्न nna	ल्य lya
क्य khya	त् tta	न्य nya	ल्म lma
क् khva	त् tya	न्व nva	ल्य lya
ग gga	त् ttha	न्म nma	स्य stha
ग् gdha	द् dta	प्र pna	स्य sya
ग् gla	द् dha	प्य pya	द् hna
ग्व gva	द् ddha	प् ppa	द् hma
ग्य gya	ण nna	प् ppha	द् hna
ग्व gva	ण nya	म् mpa	द्य hya
ग्य ghya	ण् nha	म् mba	द् hva
ग्व ghva	ण् nva	म् mbha	द् lha
ग्व ghna	त् tva	व् bba	द्य lya
ङ् nga	त् tma	व् bbha	
ङ् gra	त्य ttha	व्य bya	
व्य gya	त्र tra	व् bra	
व्य gha	त् tpa	व्य blya	
ज ja	त् tsa	म् mma	
ज् jva	व्य thya	म्य mya	
ज् jha	द् dga	म्र mra	
झ jha	द् dra	व्य yya	
ञ ja	द् dda	व्य bhya	
ञ् nja	द् ddha	व्य yva	
ञ् njha		व् vha	

नमो तस्स भगवतो अराहतो सम्मा सम्बुद्धस्स
 Namō tassa bhagavato arahato Sammā Sambuddhassa.

बुद्धं	सरणं	गच्छामि.
Buddham	saraṇaṃ	gaṇḍhāmi.
धम्मं	सरणं	गच्छामि.
Dhammam	saraṇaṃ	gaṇḍhāmi.
सङ्गं	सरणं	गच्छामि.
Saṅghaṃ	saraṇaṃ	gaṇḍhāmi.

पाप्मातिपाता	वेरमणी	सिक्खापदं	समादिपामि
Pāpātīpātā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi
अदिग्धादावा	वेरमणी	सिक्खापदं	समादिपामि.
Adiṇḍhādāwā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi.
कामेसु मिच्छाचारा	वेरमणी	सिक्खापदं	समादिपामि.
Kāmesu miṇḍhācārā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi.
मुखावादा	वेरमणी	सिक्खापदं	समादिपामि.
Muṇḍāvādā	veramaṇi	sikkhāpadaṃ	Samādiyaṃmi.
सुरामेरयमज्जमदद्धाना	वेरमणी	सिक्खापदं	समादिपामि
Surāmerayamajja-	veramaṇi	sikkhāpadaṃ	Samādiyaṃmi
pamādatṭhānā			



सब्बपापस्स	अकरणं	कुसलस्स	उपसम्पदा
Sabbapāpasse	akaraṇaṃ	kusalassa	upasaṃpadā.
सच्चित्तपरियोदपन्नं		एतं	बुद्धावसासनं
Sacchittapariyodapannaṃ		etaṃ	buddhāvasāsaṇaṃ

भवगुपादाय	अवीचिहेतुतो
Bhavaḡgupaḍāya	avīcīhetthato
एतन्तरे	सत्तकायपपन्ना;
Etthantare	sattakāyāpapaṇṇa;
सोविस्सपीय	असत्तिसासन्नो
Sōvissapīya	asattisaṇṇo
इकस्सन्तु	कस्सन्तु
Ekasāntu	phusantu
	निबुद्धिं
	nibbutiṃ.